Evangelical Christendom.

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MONTHLY NOTES.

The chief ecclesiastical event of the last month has been the commencement of the trial of the Bishop of Lincoln at Lambeth, before the Archbishop of Canterbury and four other Bishops as assessors. Dr. King at once protested against the constitution of the Court that was to try him, asserting that it should consist of the Archbishop and the Bishops of the Province, rather than of the Archbishop alone as judge and any Bishops whom he might call in as assessors. This has led to a postponement of the trial for a month to give time to investigate the legal question as to the competence of the tribunal. In the meantime both pulpit and press have been busy in the expression of opinions on both sides of the question. Much lamentation is heard that so "saintly" a man should be put upon his trial at all. It seems, however, to be forgotten that, whatever Dr. King may be in private life, a public position such as a bishoprick involves public responsibilities, and that a headstrong determination to have his own way, though it differs from that of the whole bench of Bishops, can hardly be regarded as a "saintly" trait. No one doubts the personal piety of Dr. King, but his fitness for the office of a Bishop of the Church of England is quite another question.

The excellent Dean of Llandaff (Dr. Vaughan) has preached in the interests of peace, deprecating this appeal to law on points which he evidently does not consider vital or essential. He would say to one party in this controversy as to the matter in dispute, "If not vital, why attack it?" and to the other, "If not vital, why fight for it?" But surely he forgets that both parties regard the real matter in dispute as vital, otherwise neither one nor the other would take the trouble to attack or to defend it. What that matter in dispute is has been honestly owned by the Bishop of Lincoln himself lately in these words: "The struggle was for the sacerdotal character of the Christian ministry, whether it came from below or above, whether it was ordained by man or of God." This is surely a vital point, and not one to be treated as of small importance.

An able letter to the *Times*, signed "Laicus," puts the matter well: "Ritual is the symbol of doctrine, and it is extreme folly to treat it as a matter of no importance. It is a most effective means of inculcating doctrine, and with a certain class of minds is more powerful in this respect than the pulpit itself."

The importance of the result of this trial, whatever it may be, is thus stated by Lord Carnarvon in the House of Lords. "I think this particular action is far more serious than any action that has been tried in spiritual matters within the memory of the existing generation. I should not be far wrong if I said that this is probably the gravest crisis in matters ecclesiastical within the memory of any now living." If this be the estimate of the crisis taken by one whose intelligence cannot be questioned, it should be a call to prayer that God would overrule it to His glory and to the good of His Church, by which we mean that Church composed of all who in every place (throughout the kingdom specially concerned) call upon the name of Jesus Christ our Lord, both their's and our's.

The American Branch of the Evangelical Alliance have issued an address "to the American people" on the subject of the danger which threatens "the public schools, the school fund, and religious freedom" arising from the persistent efforts which are being made by the Roman Catholics to attain political power by means of the Irish vote, and then to use this power for their own ends. "An honest legislative investigation—says the Address—into the management of our institutions of charity and correction will show the extent to which foreign intermeddling with State legislation and State institutions has multiplied the number of pauper children, and increased heavily the burdens of taxpayers; and a statistical comparison of the results of the American and Papal systems of education will show the danger threatened by the latter to our American civilisation, by multiplying in the future political corruption and pauperism, vice, and crime."

The "down-grade" controversy, which lately occupied so much attention in reference to the pulpit, seems likely to enter upon a new phase—that relating to the press. Attention is being called to some of the organs of the religious press as exhibiting even greater departure from Scripture teaching than ministers were charged with. "There is an alarming increase (writes the *Christian*) in unblushing rationalistic interpretations of Scripture among professing Christians calling for constant watchfulness on the part of Christian parents and guardians of the young. There was enough of this poison in one of our contemporaries last week to inflict irretrievable damage on ardent and impressionable minds, with no attempt to supply them with some positive substitute for that which was wantonly assailed. The following items occurred in successive columns: The devil, an idea borrowed from the Persians during the exile in Babylon; the Book of Jonah, an example of the humour of God; the probability of Universal Restoration; sneers at laymen whose suspicions of this new teaching is great in proportion as their knowledge of the evolution of theological thought is small."

Christians have the remedy for this evil in their own hands. Let it be remembered that St. John's warning as to teachers of error—"receive him not into your house, neither bid him God-speed, for he that biddeth him God-speed is partaker of his evil deeds"—applies fully as much to the book or to the paper which comes to us as a teacher of religious truth, but which "abideth not in the

teaching of Christ." In reading the secular literature of the day we know with what we are dealing, but religious literature or journalism stands on a different footing, and here the distinction between judging "them that are within" and leaving to God to judge "them that are without" should be remembered (1 Cor. v. 12, 13).

There is an article on "Christian Union" in the *Contemporary* of last month from the pen of Earl Nelson, which deserves attention as being an appeal to Christians on a subject which the Evangelical Alliance has much at heart. It will come to many with all the more force as coming from the pen of a devout high churchman, from whom such toleration of dissent as the writer manifests could hardly be expected. Such a passage as the following addressed to Dissenters, as well as to Churchmen, does credit to the writer's head and heart: "We must desire to cultivate a truly loving spirit, and while trying by personal intercourse to understand one another more, we must strive to check bitter attacks one against another, knowing that however much we differ, we are sincere in our different beliefs so far as present lights lead us. Given that we hold the great foundation truths of Christianity, why should we quarrel while we endeavour to justify any particular view as to the essential importance of certain systems of Church Government, or of the most effectual means of dispensing the gifts of the Holy Ghost to all the members of the Church?" There are, however, two sides to the question, and Lord Nelson must be prepared to hear both freely and fully stated.

There is much cause for thankfulness to God for the blessing which He has graciously vouchsafed to the efforts lately made by the Council of the Evangelical Alliance, on behalf of persecuted Christians in distant lands. A letter from Dr. Dwight, of Constantinople, reports the release of a Christian, who had been imprisoned for his faith, in Asia Minor, not far from Samsoun on the coast of the Black Sea. He says "special mention of the case of this brother was made during the Week of Prayer, both here and at various places along the Black Sea coast. While the prayers were being uttered the Lord gave answer. The Governor of ———, learning that ——— had received orders to make a report on the case, sent a despatch to Samsoun, and, in consequence of this order, the brother was at once released and permitted to return to his home. We are all in great joy, and are very much obliged to your Council for all its efforts."

Another case of God's interposition on behalf of one of His imprisoned servants—imprisoned for the Gospel's sake—is that of Mr. Maxwell Wright, who, along with a companion, was tried at Madeira two months ago before a jury on the charge of insults offered to the State Religion. The jury, though composed almost entirely of Roman Catholics of a class who might be supposed to be under priestly influence, acquitted the prisoner. Here again Acts xii. 5, was fulfilled, "prayer was made without ceasing of the Church unto God" for them; and though the Council of the Evangelical Alliance had used all means in its power bringing the case through our Government under the notice of the British Consul (whose kindness and attention Mr. Wright thankfully acknowledges) yet would they recognise—as Peter did (Acts xii. 17)—that "the Lord had brought him out of the prison." We can truly say, "the Lord looseth the prisoners" (Psalm cxlvi. 7). Those who have prayed for this release, should not forget to give God thanks for this answer to prayer.

In our issue for August last we referred to the new illustrated edition of Martini's Italian Bible, which had been brought out in halfpenny numbers by Sonzogno, of Milan. The publishers refer to the favourable impression their edition of the Bible made in England, where the Holy Scriptures are the basis of life, whilst in Italy the Bible is looked at from a different aspect, though to believers or not it is the genesis of human thought. The success of the publication has far surpassed expectation, and Martini's translation has now become a household book in 50,000 Italian families. This is good news, for, though the translation is not what Protestants would have chosen, yet so far as it is the Word of God, it will surely bring forth fruit in the hearts of those who study it to learn the truth.

Canon Isaac Taylor's attacks on missions have done more good than harm in calling forth so many able defences of the Societies and of their methods which he has attacked. One of the best of these is an article in the January number of *Regions Beyond* from the able pen of Mrs. H. Grattan Guinness, who administers this well deserved rebuke as to the critic's incompetence to pose as an authority on mission work. "He is sure, moreover—and here we quite agree with him—that the work would be better done if the missionaries were perfectly faultless, unselfish, devoted, and heroic saints. Undoubtedly it would! But an incumbent of the Established Church, in the enjoyment of a remarkably good living, with a very small charge, who dwells at ease in England during its pleasant summer, and enjoys himself in Southern lands during its winter, and who does not even subscribe the conventional guinea a year to the C.M.S., is hardly the man to hold up a high standard to his fellows!"

THE SYMPATHY OF GOD.

When a revelation is to be made to a people not only ignorant of God, but alienated from God, some special difficulties present themselves, some special causes of failure have to be guarded against. The consciousness of sin, the sense of condemnation, will be intensified just in the measure that the holiness, justice and righteousness of God and of His government are exhibited. There is accordingly a foregone disinclination to contemplate God as He is, and a readiness to accept of some inferior representation of God. What is wanted is some means of securing the confidence of men, at the same time that God is set forth in His truth and purity and sovereignty. We shall see that God has found out such a means. We here notice it in passing, that we may better understand why a revelation could not be made at once in its integrity, but needed to be given piecemeal, and in the use of methods not subsequently needed.

The sympathy of God with man is one of the features of the divine character made prominent in the Scriptures from the beginning. What is called the anthropology of the Bible, the ascription of human affections, human modes of thought and expression, to God, is dictated by the sympathy of God with man. Many things in the Scriptures that modern censors think to be unworthy of the Divine character have been dictated by that sympathy and by the necessities of the case. Men have the idea that the Supreme Being is far removed from any thing like sympathy with the human race; that as a great Potentate has his own realm of thought and interest, far removed from the themes and interests of the people, so the great God cannot really condescend to occupy himself with our concerns, but leaves these to His ministers and deputies. This idea has had to do with the polytheism and idolatry that have overspread the whole earth, excepting those populations that have received the revelation made by God. The Scriptures show that it is an utter misconception of the character of God, to imagine that anything can be a burden to him, or that He makes things pleasanter to himself by withdrawing his attention from man. "He taketh up the isles as a very little thing. The

nations are as a drop of the bucket, and are counted as the small dust of the balance." The nations, the entire population of the globe, with all their ramifying and myriad-fold interests and demands, rest as lightly upon the heart of God as a little dust in the hollow of one's hand. In Him we live and move and have our being; not a breath can visit our lungs without Him; yet the care of all the universe leaves Him as much at leisure as though nothing besides himself existed. But such a conception of God is not at all natural to man, the sinner. He thinks God in himself unapproachable, and seeks some objects of worship less awe-inspiring. Therefore, revelation insists so much on the sympathy of God with man, and his deep interest in all that relates to him.

In disclosing the sympathy of God with this perverse race, there was a great danger to be guarded against, viz., an inference on the part of man that sin was not the evil thing he had begun to fancy it to be, or that God was not such a stickler for purity and obedience. Such an inference would have been an effectual barrier in the way of man's recovery from his fallen state; in fact it would have fostered the idea that he was not a fallen being at all. The doctrine of sacrifice makes its appearance at the very threshold of the Scriptures. Man was taught from the beginning that his sin demanded an expiation; and as a first step to the apprehension of this, an unblemished lamb or other animal had to be offered in sacrifice, with perpetual repetition of such offerings. The worshipper thereby declared his own worthiness to die; his sin had deprived him of all title to the favour of God; divine goodness had consented that with a view to the establishment of amicable relations with God there should be sacrifices.

Along with this institution there were prophecies, at first faint and obscure, gradually more distinct, of a Deliverer, One in whom these temporary and typical sacrifices would be fulfilled, who should suffer on behalf of a guilty race. He was to be of such dignity, and so near and dear to God, that His atoning death would make it evident how God could be just and holy and yet receive, save and bless sinners.

Thus we see that one of the doctrines of the Bible is—man's depravity. By this we do not mean that man is always and every where as bad as he can be, but that he is without power to deliver himself from sin. He that committeth sin is the servant of sin. Sin is his master. He may turn away from particular sins, but cannot banish a sinful nature. He needs a power greater than his own for his recovery.

The Bible holds man accountable for his sin. He was not foreordained to sin. It was not by any direct or indirect act of God, or by God's witholding any thing necessary to right action, that he fell into sin. He voluntarily made a wrong use of the powers bestowed upon him. He fell, being a free agent; and must be recovered in a way consistent with his free agency.

ARCHDEACON RICHARDSON ON THE EVANGELICAL ALLIANCE.

THE following address by the Ven. JOHN RICHARDSON, D.D., Archdeacon of Southwark, and Vicar of Camden Church, Camberwell, was delivered at the Public Hall, Croydon, on January 8, in connexion with the first observance in Croydon of the Week of United and Universal Prayer:—

The Evangelical Alliance is not a confederation of Churches. It represents no Ecclesiastical system, and has, therefore, no deputational authority. It is an alliance of individual Christians; and no member of it in any way commits the community to which he may belong. And it does not claim to select persons whom it has classified as Christians; for that would be to interfere entirely beyond its limits; and, apart from its assuming to judge, it welcomes any and all who are willing to join it on its own plain terms. It endeavours to give its own clear testimony before the world and all the churches, that there may be unity under variety, and union for many practical purposes, even where there is not uniformity in methods either of worship or of work. The heart of Christendom is known to be stronger than it seems to be; and to bring out this great fact, the happy thought of alliance rose in many yearning souls, some forty-five years ago, and the result is the worldwide organisation which calls us together this day to think and thank God.

But the Evangelical Alliance is not a company of persons who have no distinctive knowledge, or love, or profession of truth. That came out in the great Conference in 1846, in London, when the basis of the Alliance was settled. The record of that conference is a document to be studied, that the spirit of it, and freedom of it, and fruit of it may bid Christian people hope, and teach them to thank God for the mode in which the foundations of this great work were laid. It is a significant and encouraging fact that the nine principles, laid down as the basis of the Alliance, have been brought forward in these later days as suitable for a larger memorial of the breadth and depth, and length to which Christian love may yet develop itself under the grace and government of the Holy Ghost, in these times of danger and yet

of faith. For the subject of oneness in Christ is in the air. Many minds are busy upon it, in very different ways, meaning to remember and to represent the Redeemer's prayer, that His people may be one. And we come together here to take counsel and find encouragement, and make further advance in the direction of greater harmony and love. May the Lord teach us all.

Now, the work of the Evangelical Alliance will not be done by concealing our own opinions. On certain truths we hold and we avow very settled and very strong beliefs. For Christianity, by the very necessity of it, must exalt and proclaim Christ, and all that Christ has taught. Men who respect themselves and who win respect from others are men who are first true to truth, and so true to one another, and then true to all whom they try to influence for good, and for God's glory.

1. The divine inspiration, authority, and sufficiency of the Holy Scriptures.

2. The right and duty of private judgment in the interpretation of the Holy Scriptures.

3. The unity of the Godhead, and the Trinity of persons therein.

4. The utter depravity of human nature in consequence of the fall.

5. The incarnation of the Son of God, His work of atonement for sinners of mankind, and His meditorial intercession and reign.

6. The justification of the sinner by faith alone.

7. The work of the Holy Spirit, in the conversion and sanctification of the sinner.

8. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked.

9. The divine institution of the Christian ministry, and the obligation and perpetuity of the ordinances of baptism and the Lord's Supper.

These are the anchorages by which the Alliance has kept its place, and these are the lights which it holds out to all who ask where it is and what it means.

Who does not thank God that in so many churches and so many countries these great principles have proved a bond of union, and not a cause of disruption and difficulty amongst Christian men. There is hope for the great cause when so many stand out on these lines to defend it; and I deem it a high honour and a great privilege to hold out the right hand of fellowship to any man who accepts in his heart, and exhibits in his life, the religion which rises out of these great facts and truths.

But the work of the Evangelical Alliance will be badly done if, behind these noble sentiments, we encourage bitterness, and exhibit unfairness, upon secondary questions, on which good men may fairly differ, without sacrificing "the unity of the Spirit, in the bond of peace." To put the best construction upon the intentions of those who differ from us; to use a brother's own explanation of his sentiments in the language by which he, not we, has stated them; to admit his freedom, as well as our own, upon points that have not seemed to be settled by God's own Word; to acknowledge a real success, when God gives it, even though the manner of working may be other than we could use ourselves; to try our own spirits very strictly about prejudice, or passion, which may hinder us from rightly valuing a brother Christian's action; all these are safeguards and securities which praying people must see to, lest they may speak and act amiss. And so, with a wondrous wisdom, a call has gone forth to all Christians throughout the world, to come together at the Throne of Grace. The Alliance has found the secret of harmony to be "the spirit of grace and supplication," and it believes that in the presence of the Everlasting Father the feuds of the household will be shamed down, and spirited away, under the light and life of heaven.

Possibly, the great lesson for our age is that we must not become too narrow on secondary and minor things. We cannot be too narrow about saving truth, but we are to be no broader nor wider than the instruction which God's Word has given. But in this great world of different languages, customs, needs, and tendencies, we may have to witness ways that we could not adopt. We may ourselves not be "men that are given to change," and may cling to the old forms; but we may well be wisely considerate of others who are dealing with the circumstances for which our older arrangements may be considered unsuited or incomplete. The Sanctuary gold, of precious human souls, may be cast in some ornamental shape pleasant to Eastern taste, though not so agreeable to ours of the West; but all the Temple decorations were not cast in one mould, and all the Christian congregations may be of one faith, and hope, and heart, while differing in order and government, and method, whether of worship or of work. The Alliance trenches upon no man's liberty, for it claims and it exercises no control. It is a company of brethren, and the one Master is the Lord Jesus Christ. It is a confederation of individual volunteers, and there are no pressed men. It recognises one great universal Church, in which every real Christian is a member, and of which the Son of God, because He is the Son of Man, is, and is to be, the sole and undoubted judge.

But there is one great matter which the Evangelical Alliance may well keep very near its heart. The honour of the Church lies in the spirituality of its members, and every Christian organisation, in this our age of difficulty, must aim at the higher, holier, and fuller consecration of all the servants of the Lord Jesus Christ. And the power which sanctifies is the Holy Ghost, the Comforter. He is the great administrative authority in the Church of Christ; and Christians of all ranks and denominations will be holier, happier, and stronger, as they are in communion and living contact with this great author of soul life and power. The mission of the Comforter is a subject which needs to be explained, expanded, and enforced, before believing thought and experience; and some master in Israel would be usefully employed in bringing mind and heart to bear upon this weighty element in the divine system, under the Gospel of His grace. It seems as if the enemy, for purposes of his own and out of the depths and wiles of his unholy and unhappy policy, persuades people to let some portion of God's revealed truth drop down into disuse, and then neglect. The person and work of God the Holy Ghost must be brought out with more vivid distinctness; and the Alliance has within it the men and means, under God, to electrify the drooping churches by some fresh and forcible presentment of the power of the Holy Ghost. Let living Christians be filled with the

Spirit; let the whole company of the redeemed be roused to be content with nothing less than the witness of the Spirit, and nothing lower than to have the bodies of the saints to be the temples of the Holy Ghost; and then the thrill of a new pleasure, and of a new power, will pass along the whole sensibilities of the body of Christ; and the agency of this holy Alliance will become more and more the channel along which the holy oil of grace will run to keep the Sanctuary lamp alight, and make the whole Church ablaze with love and truth and power. And there is another great subject, which has a wondrous power in uniting and binding men, "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." So long as Christians are looking up, and waiting for the coming again of their glorified Master, they will have little opportunity and less desire to examine too closely the blemishes they fancy may be found in some equally watchful brotherhood or brother. Let the sunshine come in, and it will put out the fire of contention on the hearth of the family of God. Teach all the household to get ready for the coming of the Master, and quarrels will become so unseemly that they will cease to be. It is the Christ who will make Christendom happier, by making Christianity better understood.

But the matter that touches us all most nearly is the secret of real prayer at the Throne of Grace. The Spirit of grace and supplication is not earned but given. The Holy Ghost keepeth our infirmities, just as He has been the author of our soul life in Christ Jesus. The Spirit of adoption, whereby we cry "Abba, Father," is His own creation. And while He is the quickener of every soul that lives, and the comforter of every heart that sorrows, and the might of every hand that conquers, He is also the great intercessor in every saint that prays. "In the Spirit, of the Spirit, by the Spirit;" these are our peculiarities, our privileges, our powers as God's people; and we are to use them now. He will lead us to the Mercy Seat. He will open our hearts to make known our wants. He will consecrate our wills to accept God's answer. He will send us forth into the world to do God's work.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

February 18, 1889.

THE Parisian people are deeply disappointed in Government after Government, and it is but natural that they should prefer plunging into the unknown with its gigantic perils, rather than to plod any longer the weary round of perpetual hope deferred. What that unknown is remains to all a mystery. Intense poverty and need and strikes on one hand, lack of work on the other, indigence and distress—too often the consequences of improvidence and sin—are now rife. A grand opportunity is open to those who can tenderly bind broken hearts, and from experience proclaim a living, almighty Saviour. There are thousands of yearning souls beneath and around the noisy heralds of revolutionary experiments and adventures.

The following letter, written for our correspondence by the devoted wife of the Rev. William Gibson, gives, with the right ring, an account of the new departure of their mission in Paris, which is connected with the Wesleyan Methodist body. The work extends from Paris, where three mission halls are in activity (some once, some twice a week), to St. Ouen, St. Denis, St. Cloud, Suresnes, Argenteuil, Asnières, Rouen, Elbœuf, Havre, Graville (where a blessed revival rejoices the workers), Servan and Brussels in Belgium. A monthly evangelistic paper, *La Bonne Nouvelle*, thoroughly sound and good, helps on and prolongs the good done in the meetings. "The work in Paris is beset with difficulties, but what spiritually prosperous work is not? Where the Spirit of God is working, His great enemy cannot afford to be idle. Scepticism, superstition, and, worst of all, indifference, meet us at every turn. I spoke the other night in one of our after-meetings with a respectably dressed man who openly avowed his atheism, and treated everything else as sheer folly. Then, as a set-off against this, not long ago a Roman Catholic neighbour brought us in a letter to read, which claimed to be in our Lord's own handwriting, and the possession of which ensured immunity from disease and accident! But I would rather meet with either of these two extremes than with the careless shrug, the pre-occupied look, the indifference that cares 'for none of these things.' 'God is able,' is our one watchword, and we have so blessedly proved it it lately that our faith is much strengthened. In all our meetings we have had conversions, some very sudden, others more gradual, but with the same glorious result in both cases—

a complete change of heart and life. We find after-meetings, when conducted with tact and in the power of the Spirit, an invaluable means of getting at the people. We have just commenced a Missionary Temperance Restaurant at 20 Rue Clairaut Batignolles, Paris, and opened the large hall underneath as a *Réunion Populaire*. Already our 'chef' (man cook), who is a devoted Christian, has been holding meetings in the small room adjoining the restaurant, and much blessing has resulted. We praise God for His promises, and we look for still 'greater things than these,' yea, for 'showers of blessing;' for are not all His promises 'yea and amen in Jesus Christ!'"

In a letter from the Department de l'Ain, where Pastor Pasquet employs as many missionaries as funds allow to seek out and group disseminated Protestants, we are told of other difficulties, bravely met by an energetic lady from Switzerland, one of his helpers.

A new hall is opened in N—— (a place well known to us) for meetings and Sunday-school. The child population is large, and very wild. The nuns cannot abide this movement, but some of their scholars join the little Protestants in the Thursday sewing school without being invited.

Last Friday great inquisition was made by the nuns to find out who among their girls had been impious enough to go to "that wicked Protestant who runs from house to house!" All the guilty ones had to spend the afternoon on their knees, and before leaving to beg pardon of the nuns. This is not the first time. One of the children having refused to ask pardon, was expelled from the school. And yet the nuns acknowledge that they know well I teach nothing wrong, but that being a "wicked Protestant," error glides by my means into families. God be praised that I am a Protestant! But what have we now to do with names? To belong to Christ, and present Christ's salvation, is the only name I would glory in, and the only aim I have in view. . . .

The Salvation Army in Paris is enlarging its borders. The new departures now taking place are—(1) the removal of head-quarters from Quai Valmy to No. 3 Rue Auber (near the Opera), where a hall seating from 450 to 500 is secured; and on the same premises convenient bureaux, warehouses, and dwelling rooms; (2) a new hall in the neighbourhood of the Gobelins; (3) a theatre in Belleville, seating between 550 to 600. The premises and hall at 187 Quai Valmy remain as the men's training home, and in full activity for meetings, as heretofore, every evening. On Sundays from 400 to 500 sit for two hours eagerly enjoying the meeting as much as the same genuine working class in London. The people have the same need, and know when it is met, all the world over. The Training-school for women remains in the Avenue Laumière. The weekly issue and sale of *En Avant* varies between 14,000 and 17,000. It is frequently the direct means of conversion to God.

The new Baptist church in Paris has been solemnly opened, under the name of "Popular Evangelical Church," and is situated 133 Rue S. Denis. The expense is divided between the Baptists and the McAll mission. The Rev. R. W. McAll opened the service, M. R. Saillens, pastor of the new church, preached. Pastor Crétin almost broke down in comparing the nearly imperceptible origin of the church fifty years ago, with the 150 attentive hearers present. Pastors Vincent and Dez took part. People's meetings will be held in this church. About a dozen proselytes are preparing for adult baptism. The chapel (free church), founded some years ago by the late venerated George Fisch in the centre of Paris, has changed its quarters, and like other churches has attached to itself a McAll meeting. Dr. de Pressensé delivered the opening discourse; Pastors Hollard, of the Luxembourg Chapel, Cordey, of Taitbout Chapel, and M. Meyrueis, in the name of the Chapelle du Nord, all took part in the interesting ceremony. The building was formerly a Café-Restaurant, and will seat 500. The appropriate text, "Though your sins be as scarlet, they shall be white as snow," shines boldly forth on the walls.

Here and there we find a protest against the fearful sliding off from the grand foundation stones of Bible and Reformation truths. The *Temoignage* (Lutheran) sounds a justified note of alarm as to the small place now given to the "test of a standing or falling church"; justification by faith. A well-known and esteemed layman, M. Faucher, in a copious supplement appended to the *Eglise Libre*, sounds a piercing alarm as to the present downgrade tendencies of French theology. A fearful tendency was faithfully rebuked—viz., that of using a double tongue, or vocabulary, one for the initiated and the other for the public, the same word meaning one thing for the former and quite another for the latter. The rebuke comes again—formerly it was from the many; to day it comes, or appears to come, single-handed. How few can bear to be looked upon as "behind the age!" It is, however, well to find a standard paper willing, if not to insert the trumpet-call in its colums, at

least to allow its propagation in a supplement, which the author is reprinting in pamphlet form.

The venerable and much esteemed Professor Rosseeuw Saint-Hilaire has gone to his rest in peace; at the good old age of eighty-six. He began life as a Roman Catholic in name, but a deist in reality. It was in Lyons that the simple faith of a Christian workman (a shoemaker we believe) brought the learned academician and historian to the child-like reception of the Gospel. Since then his life and works testified to the truth of God. His latter years were devoted to the McAll mission, which he regarded as one of the highest providential means of bringing the Gospel into touch with the general population.

SWITZERLAND.

(By the Continental Agent of the London Council.)

Lausanne, February 15.

I AM sorry I was not able to send you a letter for your January or February numbers, but I have no doubt that you have plenty of interesting news concerning the united meetings for prayer with which the year commenced. Those of us who have joined in them with Christian brethren in different lands cannot forget with what joy and surprise we saw the answers to our prayers so soon and so marvellously granted. United prayer can do more than either arms or diplomacy. Men seek their own ambitious ends with these; but God makes them answer the petitions of His people when they seek His glory and the real good of their fellow men. At Lausanne our meetings were, on the whole, well attended. Short and earnest prayers, with the singing of hymns at intervals, characterised these services. Very few addresses were given. These used to be far more frequent, and, were the prayers more distinctly in behalf of the special subjects suggested, this would, perhaps, best meet the wishes of all. Our gatherings commenced on the 7th at the Swiss Wesleyan Church. One of our most excellent Evangelists (member of the Free Church of the Canton de Vaud) presided. It was a very earnest prayer meeting. On Tuesday the Scotch Church was filled, and Monsieur A. Porret, a truly large-hearted and most able preacher, took the chair. Unfortunately, he is going to leave Lausanne for Geneva. Our Evangelical Alliance will thus lose its warmest and truest supporter amongst the pastors of the National Church of the Canton de Vaud. On Wednesday, one of the Swiss Free Churches received us in the evening. In the morning an English united prayer meeting was held in the Scotch Church. None of our Anglican clergy came to it, I am sorry to say. I trust few now have the prejudices expressed by the Duke of Wellington, who once very profanely called extempore prayers "fancy prayers." At Montreux two or three clergymen joined in the meetings. It is time for Evangelical pastors to show that they believe in the Communion of Saints. Our other meetings were held in the National Church, and in the Open Brethren's meeting place. They give a most excellent example of brotherly spirit by attending these, our annual meetings for prayer. As usual, our last service ended with the Lord's Supper. Pastors and elders of different denominations took part in it.

The year begins with much promise of blessing, as well as with good cause for thanksgiving. Our Swiss Temperance Society is making wonderful progress. It is strange to see how easily inveterate habits connected with hospitality can be modified or altogether set aside. Very great interest has been awakened in this movement, which is, at the same time, thoroughly evangelistic. At one of their last gatherings two anonymous gifts (of 1,000 fr. and of 500 fr.) were handed in. The large attendance at the funeral of the principal Secretary of the Society showed how deep was the feeling of respect for him and for the cause he worked for so faithfully.

At Geneva a Christian Association for the practical study of social questions has just been formed. The urgency of these questions is making itself felt everywhere. When so many solutions are proposed, it is most wise at once to seek to distinguish between that which is true and practical and that which is false and unworkable. The circular very truly says that Christians, whose lives are peaceful and comfortable, should be the first to seek a means of showing true love to their neighbour, and that in a wise and helpful way. The first object of the association will be to consider well all that in the actual condition of society is contrary to the

laws of that justice, charity, and solidarity which should, according to God's laws, govern us, and also to seek reforms in harmony with these laws.

You have already seen, I suppose, the answer which the Central Swiss Committee of the Evangelical Alliance (now at Neuchâtel) has forwarded to M. Pobedonosteff, the head of the Holy Greek Synod. It firmly and yet calmly asserts that his views can never be those of the Evangelical Alliance, which is entirely dissociated from political questions, but wishful to remain an impartial defender of all Christians who suffer for conscience sake, no matter what denomination they may belong to. History can give no right to impose any form of worship under pain of exile. There is a right which is above every other, and against which no Government can raise its hand without violating the God-given right to every creature of His freely to seek for the truth, and when found to give itself up to it. All the great witnesses for the truth of the Gospel have used this right, and at the peril of their life. The protest has in view not only the persecuted in the Baltic provinces, but also the thousands of sincere believers who are suffering all over Russia. It is for all these brethren in the faith that the Alliance pleads in the name of conscience, and it appeals to the supreme justice of Him who alone rules empires. "Only the free proclamation of the Word of Life can arrest the progress of the word of annihilation" (*parole de néant*).

At Vevey, a German Christian gentleman, Monsieur de Thidau, has, after many difficulties and much discouragement, launched an admirable scheme for lodging travelling workmen and others passing through. A Christian home and comfortable inn will be provided for them on the principles of the German "Herbergen zur Heimath," which has been most successful. He has found that some 10,327 travellers lodge annually at Inns in Vevey on an average for three days. Board and lodging will be given to these wayfarers and to homeless clerks or shopmen. A company has been formed of earnest practical and influential men. £20 shares are offered, giving 3½ to 4 per cent. interest. Undoubtedly, as they say, means should be devised by which philanthropic effort might be supported, not by continuing new gifts, but by income accruing from work done.

You will remember what I wrote to you not long ago about the honours done to Colonel van Büren—so long one of the most respected magistrates of Berne. A true and bold, but wise and gentle Christian man, who had done such good service in the Evangelical Alliance cause, he has been called away by the Master. We shall all deeply feel our loss and shall miss his kindly smile and incisive and firm utterance. Men who act up to their principles, who, in fact, have decided religious principles, are scarce in our sceptical and critical age. He combined force and gentleness in a very rare degree.

ITALY.

[By our own Correspondent.]

In casting a glance over the various fields of activity, the *Italia Evangelica* says: "The greatest Christian activity and influence exists in the Protestant churches, whether they be called Anglican, Lutheran, Reformed, Methodist, Baptist, Free, or any other. These names unhappily speak of division, and yet such division disappears before the great ideal of Christianity—yes, that evangelical Christianity which is common to all the churches to which the Reformation has given birth; and it is a source of encouragement that there is a growing desire for intimacy and communion between these different sections of Protestantism—a desire which shows itself now in the Evangelical Alliance, or in a Confederation of Churches then in attempts at union, or in efforts for greater closeness and intimacy. . . . Whilst on the one hand Romanism puts forth all its energies to reconstruct its unity so greatly dismembered, and once more to make the Popedom the centre and bulwark of its power with the Lord of the Vatican,—the Lord of Rome—Protestantism is tending in another direction. She is aiming at a spiritual unity, which has its centre on high, its headship the Lord Christ, the sole Head of the Church, her sole Lord, and her sole Saviour." Further on, the *Evangelica* remarks: "the Evangelical Church in Italy has no very notable event to chronicle for the year just past. The word 'union' has fallen to the ground, and the dust hides it, for the moment, from view. But it will surely be found again

in God's good time. Meanwhile, each denomination has made progress, whilst at the same time each has maintained fraternal relationships with the other. This is an encouraging sign for the future."

The evangelisation of Italy is not as prosperous as we could desire. If progress is made in certain places and directions, there is retrogression in others; if zeal glows ardently in some, fervour slackens in others. We may accuse, if we will, the superstition, indifference, corruption, the worldliness of the times, and the various other enemies of God and the Gospel. But have not we, servants of the Prince of Life, and children of the Light, wherewith to reproach ourselves? Must we not admit that we have sorely failed in our duty in many ways? Let us humble ourselves before God, and He who is our Father will pardon us, will enrich us with the gifts of His Spirit, will make us more devoted to His service, more earnest, more persevering, and more faithful. Up, then, brethren; let us arm ourselves for the fight, and carry on the warfare until we win the victory!

The Week of Prayer at Naples was observed, especially in connexion with the newly-formed branch of the Evangelical Alliance in that city, and has proved a time of refreshment and blessing. The meetings were well attended, and it was agreed that the United Prayer meetings should be the only ones held in the respective Evangelical churches that week; the usual week night service in each denominational *locale*, giving place to the united service. A suggestion has been thrown out, that during the winter season, monthly public gatherings should take place, in which brethren of all denominations should take part; special subjects being prepared beforehand. Should this project be taken up and realised, no doubt, under God's blessing, it will lead to a strengthening of the hands of the Evangelical party, drawing them closer together in Christian love and fellowship, and enabling them to go forward in the work of the Evangelisation of Italy by mutual support, without interfering with their denominational differences. Colporteurs of various sections of the Church militant might from time to time, surely, in such assemblies meet to compare notes, detailing the obstacles met with in the work of evangelisation about the country, and in towns and cities, and cheer the hearts of listeners with any measure of success, with which the great Master may have crowned their efforts. Details regarding the Italian missionary work in Africa also would interest *all* Christians who pity the poor heathen and the unhappy slave. We shall look with very great interest to this branch of the Alliance in Naples, and we believe that the warm hearts, and broad sympathies, will be urged on by spiritual force from on high, which is at once the origin of power, and the cause of success.

We have just had a fresh proof that King Humbert is ever loyal to religious and civil freedom. On the occasion of the funeral of the late Prince Carignano, the Vaudois Church desired to send a deputation as a mark of sympathy. The late Prince was very intimate with one of the deputies, Signor Pons, to whom he had expressed the hope that the Vaudois would remember that he it was who had signed the edict of their emancipation in 1847; and he trusted they would be among those who followed him to his grave. It appears that Count Gianotti, the master of the ceremonies, who had come from Rome expressly to make the funeral arrangements, readily acceded; but, after consulting the notorious Canon Anzino, the permission was withdrawn. The Vaudois deputies protested, and the circumstances becoming known to the King, Count Gianotti received a smart reprimand which produced from him a letter of apology and regret; and his Majesty also informed the Waldensian Table of his great displeasure at this mistake, and added that he desired to express his gratitude for the attachment shown to the Royal Family on this occasion by the Vaudois; and said that he hoped shortly to have the opportunity to testify to the inhabitants of the valleys the very high esteem in which he holds them.

THE LATE SIGNOR GAVAZZI.

THE very serious loss which the Evangelical cause in Italy has sustained through the death of Signor Alessandro Gavazzi, cannot easily be estimated. In England, at the Pan-Presbyterian Conference in May last, on one occasion he addressed a large audience who welcomed him with enthusiasm, and loudly applauded his remarks, especially where he declared his determination to continue his efforts, long since begun, to fight the Pope. No one who listened to him there would have thought his race so

near its end; and yet the venerable figure, though still erect, told of advancing years. Born in 1809, he was in his eightieth year, when he was summoned to receive the "well done, good and faithful servant, enter thou into the joy of thy Lord." He had been suffering from cold, and during a violent fit of coughing ruptured a blood-vessel in the lungs, and expired on the 9th of January last. Of a powerful physique, highly endowed mentally, with a strong will, great tenacity of purpose, and, above all, endowed with an almost unsurpassed gift of eloquence, he was emphatically a man of distinction, and recognised as such wherever he went. Almost half-a-century ago, Signor Gavazzi became known to his fellow-countrymen as one of her greatest orators, and from that time he may be reckoned to have been one of those notable men who have been the instruments in the hand of God, of making Italy the power which she now is among the nations, as well as one of the forces which have led her on to moral and political regeneration. Entering life as a Barnabite friar, he had the pulpit at his command. But his strong liberal views, which he in no wise sought to conceal, soon aroused the attention of the Vatican party, and had not the events of 1846 proved too strong for it, Signor Gavazzi would, in all probability, have paid for his temerity by ending his days in the dungeons of the Castle of St. Angelo. When the news came to Rome that Lombardy had declared for freedom, Gavazzi threw himself with all his soul into the rising cause, preaching in the venerable arena of the Colosseum in favour of liberty and country. No sooner had war been declared against Austria than Gavazzi, together with his intimate friend and brother friar, Ugo Bassi, left Rome for the Romagna and Venice, at which latter place, in the Piazza San Marco, he raised the enthusiasm of the people to the highest pitch. Returning to Rome, he was present at the memorable moment of 1849, when the Republic fell; and it was with the utmost difficulty that he was enabled to elude the clutches of the priesthood. Then came the time of his exile. A spirit such as Gavazzi's was not likely to succumb to misfortune. Not that he was without his full share of hardships during his absence from his native land. While in London, sixpence per day was not unfrequently the sum total of his expenditure, for pupils in Italian were not easily to be found. Soon, however, he became a lecturer (as yet in Italian), and the audiences, ever increasing in numbers, testified to their appreciation of his admirable and most eloquent appeals. The substance of his lectures awoke on the one hand intense admiration and approval, and on the other the bitterest hatred.

After having fairly mastered the English tongue, Signor Gavazzi travelled about the United Kingdom, Canada, and the United States; and it was during these visits that he came in close contact with Protestantism, which phase of the religious question gave a decided bias to his thoughts. Little by little his heart became opened to the grand truths of the Gospel, and when he returned to Italy in 1859 he had done fully and for ever with the Church of Rome. For a short time he hesitated what to do. He tried to found in Florence a National Catholic Church, but Italy was not yet ripe for a thorough and complete reformation. He then put himself in communication with various evangelical bodies, and preached with the utmost willingness in any pulpit of any denomination placed at his disposal, thus helping any pastor who was disposed to avail himself of his services. Finally, in 1870, he joined the Chiesa Libera Italiana, and took up his abode in Rome, near the Castle of St. Angelo, close to the Vatican. Here, for many years, he lectured in the church connected with the Free Italian Church College every week, hurling defiance at the so-called successor of St. Peter, exposing the practices of the priests, and contrasting the Vatican decrees with the Word of God. These lectures were almost always well attended, not unfrequently crowded to excess, and with eager listeners, who applauded the eloquence of the speaker, and drank in the truth which he set forth. Never once, since Rome became the capital of Italy, did Signor Gavazzi suffer the least hindrance or annoyance in his work of protest.

Of the part which Sig. Gavazzi took in the Evangelical movement in Italy, a few details may be welcome to those readers who may not be quite familiar with them. His intense love for his country led him to desire to found a national Catholic Church, and had the Italian conscience been as much enlightened in spiritual things as its intellect and moral sense had been in regard to civil liberty, Gavazzi would, in all probability, have realised his wishes. Half measures

were not to his mind, however, and such were the only ones possible within the Roman communion even among the most enlightened of its members. The Gospel had taken full possession of his heart, and henceforth he determined to work in the vineyard, seeking to advance among his countrymen the interests of the kingdom of heaven.

The diversity of sects among the evangelicals of Italy appeared to him to be a hindrance to the progress of evangelical principles among the people. His intercourse with Desanctis was of great service to him, and shortly after this friendship had been formed Gavazzi put forth a suggestion to the "Eco Della Verita" that deputies from all the evangelical churches should meet, with a view of considering the question of union. The scheme for the organisation of the Evangelical Churches in Italy was drawn up by Dr. Pesanetis and our late lamented friend, Gavazzi. Unhappily, it is too well-known how this effort terminated. In 1865, and again in 1870, Gavazzi repeated his efforts for union. In fact union was almost a passion with him; it was his ideal.

After Rome became the capital and Gavazzi had settled down there, he usually was to be found only quitting Rome for his annual journey to England and Scotland, to which countries he went as a deputy from the Free Church of Italy. On these occasions he always visited, in going or returning, various churches in Italy, when he was always welcomed with esteem and affection.

On the death of De Michelis he became President of the Free Church College. To this institution he gave his close and devoted attention, being present at almost all the sittings of the Committee of Management over which he presided.

Signor Gavazzi was a warm adherent of the Evangelical Alliance, its principles and aims enlisting his heartfelt sympathy. He was for some time President of the Roman Branch.

The great patriot has died, but his work still lives. Gavazzi leaves a spiritual posterity that will be continued as long as Italy remains a nation.

La Riforma, the organ of the Premier (Signor Crispi), publishes a long article speaking of Gavazzi as patriot and evangelical minister, and, among other things, says: "Rome set free, he began to hold public conferences, which attracted great crowds of listeners, and which induced Pius IX. to protest against him and his gathering in all his allocutions. . . . An unwearied worker, the Padre Gavazzi published books and pamphlets in profusion; with a vehemence which knew no half measures, he wrote as he spoke. But being endowed with a power of conviction founded on reason, his auditors always fell within his grasp; and having been behind the scenes in all the mysteries of the Vatican he exposed them in all their nakedness and without mercy. Those who, from interested motives, had not the courage to throw off the Friar's frock, understood only too well what Gavazzi meant when he did so. There was no misunderstanding the significance of such an action."

Even the *Osservatore Romana* (the organ of the Vatican), speaks highly of Gavazzi; but laments his fall from the faith, hoping that he may have found mercy at the last moment!

SPAIN.

THE Evangelical Alliance has always been warmly interested in the progress of the Gospel in Spain, from the days of Matamoros and his fellow-prisoners to the time when the country gained religious liberty, and a united committee was formed to carry on Christian work in the newly-opened field. Since that time there have been many calls for the influence of the Evangelical Alliance to be used, on behalf of those who from time to time have suffered for the faith. Amid all the petty persecutions and difficulties with which Protestant mission work has had to contend, God has given blessing to the labours of His faithful servants in Spain. Two reports have just been brought under our notice—that of the Spanish Evangelisation Society, of which Mrs. Peddie, of Edinburgh, is Secretary and Treasurer; and of the Figueras Mission, conducted by Pastor and Madame Lopez Rodriquez. We give a few extracts from these statements:—

The work of the Spanish Evangelisation Society comprises three long-established centre stations—viz., Huelva, Cadiz, and Seville. In all of these towns are congregations of Spaniards, with resident missionary pastors, itinerant work being carried on, as far as pos-

sible, from these stations. In the centre stations there are day and Sabbath schools, with pastoral religious instruction and superintendence. There is also a wide-spread, free distribution of tracts, with other means for the advancement of Gospel truth among the outlying populations. In addition to the three centre stations, there are minor missions in some other places. The results of the aggressive operations of the missionary agents are of a most touching character, and a call is being made, from various parts, for the Gospel, and application for mission services, which the strength and time of the agents cannot admit of their overtaking to the extent desired. If we were provided with sufficient means to expand the work and to increase the number of our evangelical schools, a large work for Christ could be overtaken in the provinces of Andalusia and Granada. This arises from the wonderful preparedness of the people to hear the Gospel, and the avidity with which it is received when it is presented to them. Towards the close of 1887, under the conjoined solicitations of the Rev. William Moore, the Superintendent of our foreign work, and the Rev. D. R. Kilpatrick, of Glasgow, who had been on a visit of inspection to our foreign stations, we took up Puerto Real as a new station. It is being supplied, meanwhile, through Mr. Moore, until an evangelist and teachers can be provided for it. About the beginning of last year we took up another minor mission, to be ministered to by our missionary pastor of Huelva, Señor Jimenez. The name of the town is Tharsis, and some hundreds of Spaniards there appear to be stretching out their hands to God, in their eagerness to hear the Gospel and to learn the way of salvation through the redemption that is in Christ Jesus. Thus the cords of this mission are being lengthened and its stakes strengthened. What we desire and need is a due and increased financial support by God's people, to enable us still further to extend our missionary agencies throughout the yet evangelically unoccupied portions of the province of Andalusia.

The *Figueras Mission Report* says: The Gospel is now preached in eight halls, and there are five Sunday-schools in which the workers and converts exert themselves in the interests of the young. Night schools and mothers' meetings are also carried on at the chief stations. The medical mission is a great power for good. During last year some 1,760 patients attended, and received advice and medicine; many of them also received copies of the New Testament. Words and deeds of sympathy have transformed into friends some who had previously been bitterly opposed. The success with which cases of intermittent fever were treated last year gained for the mission a high medical reputation, and priestly denunciations were but little regarded when the cheering effects of the mission remedies were observed. Prejudice has thus been effectually removed, especially in Castillon, where, only four years ago, Pastor Lopez Rodriguez and his brother were compelled to flee from this place under a shower of stones; now there is a Gospel Hall open, and among the officials and the public there are those who will befriend and protect the evangelists. Colportage work proceeds actively among the mountains, and much success attends it. Sometimes fanatics insult and illtreat the colporteur, who has, however, to be ready to take unkindness as a matter of course. The converts engage in tract distribution, and thus become confirmed in the faith themselves. We cite one remarkable case which occurred in a town some distance from Figueras, in which a branch of the mission exists. From curiosity, a notorious character was induced to listen at the foot of the stairs to the preaching in the hall. Becoming interested, he crept upstairs, and was invited to enter by the converts, who could hardly believe that he really desired to join their number. For three months he never missed a meeting. One night, weary from work, he went early to bed. Living next door to the hall, he was awakened by the sounds of the harmonium, and, springing up, he dressed and hurried into the meeting. Before all the converts he told his sad story. Asked by Pastor Rodriguez if he would accept Christ as his Saviour, he replied, "Only one thing keeps me back. I have yet one debt of revenge to pay. There is one enemy I can never forgive. In the war I was taken prisoner. On my knees, clasping a crucifix, I implored for mercy. It was granted by all but one, who turned the tide against me. Aim was taken; in a moment more I should have been shot dead had not some friends suddenly arrived to rescue me. That man I can never forgive and would take his life if I could." The pastor laid his hand on the man's shoulder, and reminded him that Christ on the cross forgave those who were taking his life, and added, "Who can tell that your enemy may not come here, be converted, and ask your pardon?" The poor man tried hard to keep

back his tears, and, in a tremulous voice, replied, "It is true! It is true! There is now nothing to keep me back." The recent serious illness of the pastor greatly impeded the work; and he is still under medical care.

THE BIBLE IN MADAGASCAR.

By the Rev. W. E. Cousins.

When I first went to Madagascar there were only three places of worship in the capital, and twenty or twenty-five in the villages; there were no schools and scarcely any books, while the man who had a few leaves of the Bible was considered rich. The great cry of the people when I arrived was, "Where are the Bibles? We have been hungering and thirsting for the Word of God." What is the state of things now? In the capital, in connexion with the London Missionary Society alone, there are ten crowded congregations, and fifteen or twenty in the immediate neighbourhood, while throughout the country there are 12,000 Christian congregations connected with the society to which I belong, embracing a Christian community numbering 250,000 people. There are no less than 1,000 primary schools, in which 100,000 children receive an elementary education. Then there are higher class schools and colleges in which young men are trained for important positions in the service of the Government, or for the higher service relating to the kingdom of the Lord Jesus Christ. There are also printing presses. This is the work which is going on.

I was asked, in 1873, by the brethren of the Protestant Societies in Madagascar to become the principal reviser of the Bible in the Malagasi tongue. It was thought advisable to attempt in a systematic way to revise the early translation; all the missionaries agreed to this, and I was asked to become chairman of the Committee and principal reviser. The Bible Society entered heartily into the work, and agreed to bear the whole pecuniary expense. For twelve years this was my daily task; I withdrew from all ordinary missionary labours, and devoted myself entirely to this undertaking. Representatives of various forms of belief regularly met to pursue the work. Underlying minor differences there was a principle which bound us together—loyalty to God's Word, and a purpose to place it as clearly and as faithfully as possible before the natives of Madagascar. Nine years and a-half were spent in the first revision, in which native representatives assisted, and since the expiration of that time I and three other brethren have been engaged, at the request of the Committee, in a further revision.

At the conclusion of the first revision, a great gathering took place, and the Prime Minister expressed the appreciation and approval of the Queen (his wife) of the work which had been accomplished. This message was delivered on the spot where a number of native Christians were martyred; and the message came from a Queen who bore the same name as the one who had given the order for the massacre of those Christians—a remarkable illustration of the marvellous change which has taken place in the country.

Sometimes things seem to be against us, but in His own good time God will make plain what seems at present difficult to understand. Let us always feel that there is One whose kingdom must go forward, notwithstanding all the opposition that may arise from ignorant or malicious men. The interest the Queen of Madagascar takes in the work is very gratifying. The Queen, who a few years ago was herself a girl in one of the schools, is especially interested in the schools, and sometimes has a Children's Service at the palace. Thousands of children are reading God's Word day by day, and that is our hope for the future. Thanks to the generosity of the Bible Society, the Bible is being put into the hands of all, and our hope for the future of Madagascar lies simply there. If they only keep as true to the Bible as they have been in the past, a bright future lies before the people of Madagascar.—(From the Bible Society *Monthly Reporter*.)

MISSIONS IN THE PACIFIC.

The following interesting article is taken from the *Nonconformist and Independent*. We hope, in a future issue, to give a summary of the Parliamentary Paper containing the correspondence respecting the expulsion of the Rev. J. Jones from the Island of Maré:—

Bishop Freppel, of Angers, who takes a

warm interest in the colonial extension of France, because he regards it as tantamount to the extension of Roman Catholicism, addressed a question to the Minister of Marine in the French Chamber, which led to an important and, on the whole, somewhat more satisfactory statement than might have been expected concerning the policy which our enterprising neighbours purpose pursuing in the Pacific. The Bishop asked if the French Government had abandoned to Chili Easter Island, which he described as the key of the Australian route, it being the only island passed from Panama to Australia before Tahiti. He also wished to know if the Tubuai Archipelago, of which two islands had just been annexed by the English, was regarded as a part of the Tahiti group, which was ceded in 1880 to France by Queen Pomare, and whether the French authorities regarded the British annexation as final. Lastly, he inquired if the recent annexation of the Cook Archipelago by this country would be recognised, as it, too, formed part of the islands surrounding Tahiti. In reply, Admiral Krantz, the Minister of Marine, stated that his predecessors had, since 1868, deliberately refused to proclaim a protectorate over Easter Island, as it was worthless, having no roadstead or secure harbour, and that it was merely wanted by Chli as a penitentiary. The Cook Islands, Admiral Krantz went on to say, had never belonged to France, and the chiefs, who were influenced by the English missionaries, would, if compelled to choose, prefer a British to a French protectorate. In short, an expedition would have to be undertaken before a protectorate could be proclaimed. As to the Tubuai Islands, Admiral Krantz thought that the ownership of them went with that of Tahiti, and he hoped that England would not retain them. But, he added, much to the disgust of the proselytising Bishop, anyhow, a war could not break out between England and France for so trivial a reason. This answer was received with murmurs on the Right and with cries of "*Tres bien!*" on the Left. Later on, Admiral Krantz remarked that national honour had been spoken of, and when it was at stake great measures might be taken; but so tragic a tone did not suit the question whether two islets belonged to France or not.

Whatever may be the fate of the Tubui Islands, we must be thankful that the French Government are not disposed to listen to the priests in reference to the Cook Islands, which includes Rarotonga, where the London Missionary Society has an excellent institution for the training of native missionaries and pastors. We owe this forbearance in some degree, probably, to the firm and dignified tone taken by the British Government in reference to the expulsion of the Rev. John Jones from Maré. The correspondence relating to the latter outrage has now been laid before Parliament, and no impartial person can read it, we believe, without coming to the conclusion that Mr. Jones's treatment was mainly due to the instigation of the priests. The details of Mr. Jones's expulsion have been given in these columns before, and we need not tell the story afresh; but some points brought out by the correspondence merit special notice. The lamentable results flowing from the presentation of different forms of Christianity to the heathen mind are, for instance, strikingly illustrated. In 1875, Commander Goodenough wrote to his sister: "Here, at Maré, we were met by troops of smiling children, just out of school, the schoolmaster (native) with them, with his pencil behind his ear, offering us oranges and cocoanuts. As we went through the village nearly every wife came out with her child to say 'Alopa,' and the men—not the women—were at work in the fields. This Mr. Jones has taught them carpentering, masonry, and other things; has got them to make good bridle-paths to improve their gardens and plantations, and to grow cotton, teaching them in church and in school. . . . The whole island goes to church and school, though the last generation were cannibals. The French have not interfered with this island, though it is theirs, and Mr. Jones lives in peace, and works out his plans without interruption. It was an altogether pleasant end to my cruise." But the priests came, and, only five years later, Consul Layard wrote that "continual war and bloodshed" had followed their landing. He thus describes one incident: "A party of Protestants, travelling, sat down by the roadside to eat their food. They were suddeny rushed upon by a larger party of Romanists, and severely beaten with clubs, iron bars, etc., and otherwise maltreated—some nearly killed." The Protestants retaliated, and defeated the Romanists with some loss of life. "The vanquished party," continues Consul Layard, "would now have sued for peace, and were bringing presents in the usual native style, but, unfortunately, the priests interfered and prevented them, promising them the support of the French Government and a man-of-war. This raised the ire of the Protestants, and

the usual native hunt for fugitives and massacre of all males caught—even children—ensued." Mr. Jones and the tribe with whom he lived did all they could to stop the bloodshed, but they arrived on the scene too late to stop the first attacks.

It is nothing short of a crime against their common Christianity for missionaries, whether Protestant or Romanist, to seek to proselytise among natives who are already under Christian teaching. Among Nonconformist bodies there has been little or nothing of this deplorable sectarian rivalry in the mission field; but as much cannot be always said of missionaries belonging to the Church of England. Of course, Mr. Jones was charged with creating strife among the natives, and with stirring up ill-will towards the French, but Consul Layard, after inquiry, fully exculpated him. Various forms of persecution and annoyance were resorted to in order to render Mr. Jones's residence in Maré as uncomfortable as possible, and in 1884 the French Government appointed M. Cru—described as a Protestant minister—to the care of all preachers, all churches, and all education. This not only brought Mr. Jones's work to an end, but involved an attempt to seize the property belonging to the London Missionary Society, including one church erected at a cost of nearly £500. This action was followed in 1887 by the summary expulsion of Mr. Jones from the island where he laboured for thirty-three years. We have already quoted the testimony of the late Commander Goodenough to the value of his work among the natives. Consul Layard bears testimony. "As one little proof," he writes, "of what Mr. Jones has done, I may state that when a man comes to the Consulate to ship, if he can write and sign the articles I know at once he is a Protestant; if he cannot, in almost every instance he is a Roman Catholic." The treatment of Mr. Jones formed the subject of a strong remonstrance addressed last June by Lord Salisbury to our Ambassador at Paris for communication to the French Government; but M. Goblet, in his reply, defended the action of his countrymen. The question of compensation for the property seized by the French belonging to the London Missionary Society and to Mr. Jones has still, we believe, to be settled.

UNITED STATES OF AMERICA.

The following appeal to the American people has recently been issued by the Evangelical Alliance for the United States, on the subject of the danger to the public schools, the school fund, and religious freedom.

This Alliance, a chief object of which is the promotion of religious freedom, asks your earnest attention to the dangers which at this time threaten the public school system of the States, which, with its historic memories and marvellous results, its American training, Christian morals, and harmonising influence, is rightfully cherished as a chief bulwark of our civil and religious liberty, and of the purity and integrity of Republican institutions.

Common schools alone can guard the nation from the illiteracy which now to millions of of Americans makes the Bible a sealed book; and when dismayed at the ignorance and superstition brought to us from foreign lands, we thank God as we remember how much of truth there is in the remark that "children of all nations of the earth go into our common schools and come out Americans."

That bulwark is now assailed along the line of States by insidious methods and immoral political deals, in which American principles and rights are bartered for foreign votes. There is an organised and persistent attempt, under foreign leadership, and occasionally under the mask of devotion to liberty of conscience and freedom of worship, to subject the infant wards of the State to proselytising influences and discipline; to prevent by spiritual threats and other undue influence the attendance of children at the public schools, and to pervert to sectarian purpose the school fund.

Bills to this end are introduced into the State Legislatures with titles that give no warning of their intent, and which recall the surreptitious passage in the New York Legislature (Chapter 353, Laws of 1875) of an Act to amend an Act incorporating the Sisterhood of Gray Nuns, intended to destroy at a blow the broad, unsectarian character of the common schools, and to enable persons trained in seminaries of the Gray Nuns, and furnished with their diplomas, to be declared qualified teachers of the common schools of the State.

The lesson taught by the passage of that law—which at the demand of an indignant

public opinion was promptly repealed by the next Legislature—of the aims and methods of our opponents, justifies the utmost watchfulness, and a distinct reminder to your State Senators and Assemblymen to guard with sleepless vigilance the common schools, the school funds, and the constitutional right of all children in America, whether native or of foreign birth, to enjoy the advantages and the American training which the schools are intended to secure.

The Committee on Legislative Action of this Alliance have from year to year opposed a succession of Bills in the New York Legislature which disregarded the cherished American doctrine of "no connexion between Church and State," violated the constitutional guarantees of religious freedom, facilitated the subjection of wards of the State to the agents of a foreign potentate, and aimed at the control of the School Fund.

Similar Bills, as the Committee report, have been introduced in the Legislatures of Maine, Rhode Island, Pennsylvania and other States; and at its last session two Bills of this character were presented to the Legislature at Albany.

Your representatives should also be called upon to take instant steps toward the repeal of every provision which may have been introduced into Acts for the commitment of children, or into those for the support of protectories, which directly or by implication authorise the commitment of children, as idle, truant, homeless, or juvenile delinquents, to institutions which are distinctly denominational or sectarian; and where the child, while a ward of the State, is withdrawn from the supervision and guardianship of the State, deprived of the American education to which he is entitled as an American citizen, and consigned to parties acting under ecclesiastical and foreign control, by whom he is subjected to dogmatic and un-American teaching and discipline, with no State official near to whom an appeal can be made in his behalf, or who can guard his religious freedom and secure his culture and training as an American citizen. An honest legislative investigation into the management of our institutions of Charity and Correction will show the extent to which foreign intermeddling with State legislation and State institutions has multiplied the number of pauper children, and increased heavily the burdens of taxpayers; and a statistical comparison of the results of the American and Papal systems of education will show the danger threatened by the latter to our American civilisation, by multiplying, in the future, political corruption and pauperism, vice, and crime.

It is hardly necessary to repeat the declaration so often made by this Alliance, and recently announced at the National Christian Conference at Washington, that while it must resist as American citizens and Christians all attacks upon our public schools or any of our institutions by a foreign power that has no sympathy with our advance as a Republic, we have no feeling but that of kindly regard for the American Roman Catholics who, as American citizens, in good faith renounce all allegiance to a foreign potentate; who regard our common schools as essential to the common welfare, and especially to that of their own children; and some of whom have set the noblest example to the American people in their determined resistance to ecclesiastical encroachments upon religious freedom, whether in State institutions or in State legislation, even when their refusal to admit clerical dictation as to their official duty as American citizens has exposed them to ecclesiastical displeasure, which, as in the case of the late Judge Henry Alker, when disregarded by the living man subjected his remains to indignity.

Touching the management of our common schools, on the purity of whose teaching depends the character of the nation, this Alliance would respectfully and earnestly entreat all who would maintain in their purity and beneficence our American institutions, to have a constant eye to the schools in their own immediate neighbourhood; to cherish them with affectionate and jealous care; to guard them from partisan and sectarian manipulation; to see that the teachers are fitted for their work morally as well as intellectually, and that they worthily appreciate the grandeur of their task in training children for their high duties as American citizens. They should clearly understand that while those duties are based upon the broad, tolerant Christianity which our country holds to be, in a modified sense, a part of American law—the Christianity revealed in the Bible, and whose divine origin and birth are judicially recognised—a Christianity not founded on any particular tenets, but Christianity with liberty of conscience to all men: the Christian ethics and influence thus authorised and demanded in our schools, must never be narrowed or per-

verted in our State institutions, and least of all in our public schools, by the admission of denominational dogmas or doctrines, or of decrees or maxims at variance with American rights, American principles, or American law; or inconsistent with the fundamental American principle of a complete separation of Church and State.

[Signed on behalf of the Executive Committee of the United States Evangelical Alliance.]

Missionary Notes.

TRIPOLI.—We take the following extracts from an interesting report by the Rev. J. Lowitz, the agent of the Bible Society in Algeria: Tripoli is a seaport town, having a population of about 20,000 Mahommedans, 7,000 Jews, and 2,000 Europeans. On landing we had to deliver our passports, and were allowed to enter the town; but the case of books was kept at the custom house. Finding that all my efforts to get them out were unavailable, I asked the British Consul, an old friend of mine, to interfere, claiming the ordinary commercial rights. Mr. F. Drummond Hay kindly sent at once his dragoman to the pasha, to assure him that neither I nor my books have anything of a political design to be afraid of. Several copies of Scriptures in different languages were laid before him and his private interpreter. After that he sent an order to the custom house for the books to pass, at the same time telling me not to open a shop for the present, as it might excite the fanatic natives against me, especially during the month of the Ramadan. We at once commenced to go out in the streets and to offer them for sale to the people. Crowds of Jews, Turks, and Arabs soon surrounded us. Some of them, after they had looked at them, readily purchased some copies of the whole Bible, others only bought the New Testament and portions, and not a few came to the Colporteur's lodgings and to my hotel in quest of books, which afforded us an opportunity to explain to them the message of the Gospel. One of the Muftis sent for the Colporteur, and after he had examined his books, chose an Arabic Testament, for which he gladly paid. Mr. Dixon, the English Vice-Consul, told me that he saw, in riding outside the town, a group of Arabs squatted on a sandy hill, listening attentively to one who was reading to them the Arabic Bible. The Jews manifested an eager desire to purchase the Hebrew Scriptures, as they were not restrained by the chief Rabbi, who happened to be absent. I was sorry not to have had an adequate supply for their demand. The Roman Catholics seemed to be rather reluctant at first even to look at our books; but when one of their priests preached against the reading of bad books, and took occasion to warn his hearers against buying ours, not a few had the curiosity to inquire what sort of books we sold; they went in search of the Colporteur (as he did not go out selling on Sunday) to buy Italian Bibles or New Testaments. Thus the wrath of men sometimes leads to the praise of God. During the ten days' stay in Tripoli a fair number of the sacred volumes were sold in various languages, amounting to 150 copies.

MORAVIAN MISSIONS.—A recent number of the "Periodical Accounts" of the Church of the United Brethren contains a deeply interesting summary of the missions of this Church in Greenland, Labrador, Alaska, among the North American Indians, in the West Indies, the Moskito Coast in Central America, Surinam, South Africa, Australia, and Central Asia. We have only space for the following quotation: "Although trying and painful experiences have marked the record of several mission-fields, yet our work has nowhere been materially checked. On the contrary, more than in preceding years, the Lord has opened before us new doors, and brought us into more immediate contact with those hitherto ignorant of the glad tidings of salvation. We have thereby been again emphatically reminded of our true missionary calling, namely, to preach the Gospel to the heathen. May the Lord graciously continue to lead us in this path."

FIJI ISLANDS.—With only nine white missionaries, we have 3,505 native preachers; 56 ordained, who take full part in the work of the ministry with the English missionary; 47 catechists, 983 head preachers, with 1,919 ordinary local or lay preachers. There are 1,268 chapels and other preaching places, 28 English Church members, 27,097 full native Church members. These are well cared for

by 3,480 devoted class-leaders. There are 40,718 scholars in our 1,735 day and Sunday-schools, taught by 2,526 teachers; and 101,150 attendants on public worship. The jubilee of the mission was lately held. Fifty years previously there was not a Christian in all Fiji; now not an avowed heathen left. Cannibalism has, for some years past, been wholly extinct; and other immemorial customs of horrible cruelty and barbarism have disappeared. Though poor, the people are most liberal in contributions for carrying on their own work, building all the schools and chapels and teachers' houses; and they give generously, at much personal sacrifice, to the general mission funds. Had it not been for the business calamities that have come upon Fiji, as upon most parts of the world, the mission promised well ere this to have been self-supporting. Their deep poverty is borne well, and the riches of their liberality abound. Their religion is a grand and powerful reality in very trying circumstances. —JAMES CALVERT.

CONGO MISSION.—The Rev. W. Holman Bentley gives, in the *Baptist Missionary Herald*, the following account of a native funeral: Then came the news of the death of Nlemvo's mother, and a request that I would go over to the funeral on the following Monday. He also asked for the cloth for his mother's shroud. On Sunday I took the morning services; there were good attendances both times. On Monday morning I started early to attend the funeral. It was a journey of three and a half hours each way. When I was ready I suggested that we should proceed with the burying, but I found that, as usual in Congo, the winding of the chief part of the shroud is one of the last offices. The body was brought out of the house wrapped in leaves and twenty-four yards of cloth as the first wrapping. Then they spread on the ground Nlemvo's part of the shroud, 150 yards of cloth; with this the body was enshrouded, and then outside of all came my gift of six yards of cream satin, fastened with scarlet braid. The firing of guns had announced to the neighbourhood that the funeral was in progress. The women folk wailed loudly, and we formed the funeral procession. The grave was four feet deep near a nice shady tree 100 yards outside the town. The body was placed on sticks over the grave; then I spoke to the people assembled about death, what it was and what it leads to, and the necessity and way of preparation for it. Then the body was placed in the grave, I offered prayer, and the grave was filled in. I arranged with Nlemvo that he should meet me at Kinsuka, nearly forty miles away, three days later, and started back for San Salvador. Every one must have felt that Nlemvo, with all these new strange Christian ideas and customs, at least gave his mother an honourable and worthy burial, and his white man came himself to show his respect. The funeral is a most important matter in a Kongo's mind; for this he trades and toils and sins. A great man will have a number of sheep and goats and pigs, not to eat at any near time, but for the feast at his funeral. The bundles of cloth wrapped in skins, and so carefully stored in his house, are for his shroud and towards the funeral expenses; if some part is used in trade, it is only that the pile may be increased, and that for the one great purpose. But for this, what incentive would there be to work and energy in this land where so little is needed? Nlemvo's presence and respect in this matter, and the proper fulfilment of the native customs, was very important, and would go far towards removing the prejudices against these too new customs and religious ideas which seem to them so subversive of all proprieties.

CHINA.—Mr. W. Cooper, of the China Inland Mission, is carrying through the press in London, for the British and Foreign Bible Society, an edition of the Mandarin Colloquial New Testament in Roman letter, which he hopes will be of great service in the missionary work of the future.—"The Literati of China and How to Meet Them," is the title of a paper read before the Shanghai Missionary Association by the Rev. Dr. Williamson, and published in Glasgow. In his own trenchant style, the author enforces the advisability of attempting more for the literary classes of China, a subject in which every missionary is interested, wishing well to every effort in this important matter. One cannot, however, but take some exception to the implication that the literati have hitherto been neglected in missionary efforts; and we cannot but fear that there is danger of over-estimating the power of scientific knowledge in demonstrating the personality of God, and in convincing of sin, and leading to the Saviour.—The China Inland Mission originated in the enterprise and self-devotion of the Rev. J. Hudson Taylor, who first went to China as a medical missionary in 1853. Returning to England in 1860 on account of failing health, he made it a matter of earnest

prayer and effort that at least five young men might be found to enter on the vast untouched field of the inland provinces, with their estimated population of 100,000,000. It was five years before this prayer was granted, but since then the progress has been such as few pioneers are privileged to see. Its income has risen from small beginnings to upwards of £33,000, and the number of its missionaries to 324, including wives, who were most of them already workers. Some are members of the Church of England, others of other evangelical bodies. Some have wealth and influence, and contribute largely to the support of the work, others are from humble spheres of life — the great requisite being true personal piety and missionary zeal. Sixty-four stations have been organised, with resident missionaries; and 65 out-stations are under regular visitation; 2,105 communicants have been gathered in, and 12 native pastors ordained; with 120 native teachers and office-bearers, 18 schools, 3 hospitals, and 21 dispensaries and opium refuges. Surely this is a record to quicken every Christian to greater effort and more expectant faith in God!

FORMOSA.—This beautiful island 25 years ago lay in unbroken heathen darkness. Now there are between 70 and 80 small Christian congregations gathered from natives and Chinese settlers. The aborigines of the interior are still mostly savages, and the lives of the missionaries are sometimes in great danger; but their medical mission work had often opened a way where no other agency could penetrate. Once, trying to open a mission among the Chinese in a new district, Mr. Campbell had narrowly escaped with life; but noticing among the assailants a man with a frightful tumour on his lip, he offered to relieve him of it, and returned to the place accompanied by Dr. Lang. The man was willing to put himself under their care, but a tumultuous crowd again assembled, and they were obliged to go some miles to secure quiet for the operation. It was successful, and the man returned carefully carrying with him the cause of his late disfigurement, preserved in spirits. It was well that this precaution was observed, for otherwise he would have been in danger, for playing into the hands of the "foreign barbarians," there being a widespread belief that we desire to get possession of various normal or abnormal parts of the body, to use them in the preparation of charms. The sight of the precious monstrosity, in the patient's own possession, redeemed his character and established the fame of the doctor; and at their next visit they were surrounded by an eager and friendly crowd.—(From an address by Mr. Campbell).

THE BEGINNING IN PERSIA.—The first permanent American Mission station was established in 1835 by Messrs. Perkins & Grant of the American Board, at Oroomiah, the chief town of the Nestorians. They found the people without printed books, possessing only a few manuscript portions of the Bible in the ancient and unknown Syriac. Few men and but one woman could read. Not theological error, but idleness, vagrancy, drunkenness, formalism, superstition, prevailed. In course of time the spoken language was written, schools established, the Bible translated, churches gathered. After eleven years' toil comes the first spiritual revival. Many others have followed. All the work of the American Board in Persia was in 1871 transferred to the Presbyterian Board. In the churches are now numbered nearly 2,000 communicants, and in the schools 2,500 scholars.

EVANGELISTIC WORK IN FRANCE.—The following is extracted from a report by the Rev. William Gibson, B.A., of Paris: We have been favoured of late with many tokens of the Divine blessing. Indeed, we may be said to be in "full revival." Every station is prospering and has had, in true conversions, proof that the Lord is with us. To God be all the glory! At Rue Roquépine, our centre, we hold two evangelistic services weekly. Our friends from England who have been over to see us lately, and who have come to our French meetings, have thanked God for what they have seen and heard—real personal dealing with the people, and the genuine ring of Christian experience, which, whether they have understood what has been said or not, has convinced them that the Lord is working with us. At the Boulevard des Capucines we have been greatly cheered of late. For years we have had large audiences, but no conversions. The people listened with rapt attention to the preaching of the truth; but, when it came to an appeal to the conscience, the Roman Catholics said that their sins could be atoned for by transaction with the priests, and the "infidels cared for none of these things." Within the last few weeks, however, we have seen real conversions as the fruit of the Word preached in that Salle, and we believe for yet greater things. The work at St. Ouen has been for some time the cause of great anxiety to us. Various opposing influences have deadened the work of late years, but

now a revived state of spiritual experience has come over the little church. They have been linked together closely by the fierce persecutions they have undergone. No little church was ever assailed with severer "fightings without and fears within." Some of them bear still in their bodies "the marks of the Lord Jesus," in bodily injuries inflicted in the time of active persecution. The bush has burned but is not consumed. All thanks be to God! There is life in this little knot of faithful believers destined to spread throughout St. Ouen, a growing suburb mainly inhabited by workmen. The work at St. Denis has taken a bound forward within the last year. We have left the large shop where we worshipped for nine years, and in the most providential manner have been directed to a large hall, formerly "the Casino," which has fallen into our hands, and is exactly adapted to our need, being central, comfortable, commodious. Souls brought from darkness to light have been, however, our chief rejoicing. The evangelist at St. Denis is "all on fire" for the glory of God, and all his family—wife, two daughters and a son—work with him. The children's meeting, at St. Denis are attended by 200 children.

RUSSIA.—The *Kölnische Zeitung* of Feb. 6, says: We learn from Riga that the St. Petersburg Senate will have to judge in a few days, in the case against four Evangelical ministers, on account of acts of their "office," which contravene the new laws; the result will rule all similar cases which are expected to come up. In all 123 Clergymen are accused, of which 70 are from Livland. The "Defensor" is the well-known lawyer Utin, of St. Petersburg, an orthodox Russian.

BOOKS RECEIVED.

From the RELIGIOUS TRACT SOCIETY.

Raromi or the Maori Chief's Heir. By A. A. FRASER.

Constable 42 Z. By E. A. B. D.

The Cup and the Kiss. By the Rev. P. B. POWER, M.A.

Also three little booklets: *The Christmas Child; Only a Dog;* and *Dot's Puzzles.* And four packets of Text Cards.

From Messrs. HODDER & STOUGHTON.

Newly Enlisted. By Rev. T. L. CUYLER, D.D.

John G. Paton.—Missionary to the New Hebrides. An autobiography edited by his Brother.

The Nun of Kenmare. An autobiography.

The Fulness of the Nations. By ALDER SMITH, M.B.

From MESSRS. JAMES NISBET & Co.

The Theological Monthly. (Part 1.)

The Bible in the Pacific. By the Rev. A. W. MURRAY.

From the AMERICAN BOARD C. F. MISSIONS, BOSTON.

The American Board of Missions Almanac for 1889.

Evangelical Alliance.

PROCEEDINGS OF COUNCIL.

THE monthly meeting of Council was held on Thursday, February 14; the Treasurer presiding. The Scriptures were read by the Chairman, and prayer was offered by General Noble.

NEW MEMBERS.

The following persons were unanimously admitted to membership:—

A. Mackillop, Esq., Bowdon.
Chas. Macdonald, Esq., Bowdon.
Thos. Worthington, Esq., Manchester.
Jas. C. Stuart, Esq., Bowdon.
Alfred Simpson, Esq., Dunham-Massey.
Miss Luckow, Bowdon.
Mrs. Walker, Manchester.
Mrs. W. H. Willcocks, Manchester.
Mrs. Hayley, Manchester.
Miss Lees, Manchester.
Miss Hayley, Manchester.
Mrs. Sacre, Manchester.
Miss S. Starr, York.
Miss Nield, Manchester.
Mrs. Longman, Clifton.
Rev. Henry Wright, Bristol.
Rev. Hector McNeile, Manchester.
Mrs. McNeile, Manchester.
Mrs. Henry Higgins, Manchester.
Mrs. Boutflower, Manchester.
T. Knowles, Esq., Manchester.
Mrs. Knowles, Manchester.
T. Waterhouse, Esq., Manchester.
Walter Stuart, Esq., Manchester.
Miss Charlton, Manchester.
Miss Geraldine Dixon, Manchester.
Miss M. E. Davies-Colley, Manchester.
T. Waterhouse, Esq., jun., Manchester.
Captain Hobbs, Manchester.
Mrs. Grace Tindall, Manchester.
W. Harold Doggett, Esq., Cambridge.
Captain Jas. Hamilton, Ayr.

Mrs. Hamilton, Ayr.
James Brook, Esq., Huddersfield.
Mr. Jewitt, Manchester.
Mr. J. W. Passman, Manchester.
Mr. Harry Moris, Manchester.
Mr. Wm. Cookson, Manchester.
Mr. A. J. Sheldon, Manchester.
Mr. John Glass, Manchester.
Mr. C. J. Jackman, Manchester.
Mr. Benj. Towend, Manchester.
Mr. Benj. Downs, Manchester.
Mrs. Edith North, Manchester.
Mr. George Locker, Manchester.
Mr. Matthew Townall, Manchester.
Miss Macaulay, Manchester.
Mr. Jas. Richand, Manchester.
Mr. Rowlay, Manchester.
Wm. Nairn, Esq., Edinburgh.
Mrs. Nairn, Edinburgh.
Geo. Cowan, Esq., Edinburgh.
Rev. Alex. Cusin, Edinburgh.
Miss M. Millar, Edinburgh.
Miss C. Millar, Edinburgh.
Mrs. Dr. Guthrie, Edinburgh.
Mrs. Corbett, Edinburgh.
Rev. P. Macfarlane, Edinburgh.
Rev. Alex. Williamson, Edinburgh.
Major-General Hoggan, C.B., Edinburgh.
Colin Macrae, Esq., W.S., Edinburgh.
Mrs. Colin Macrae, Edinburgh.
Sir A. Campbell, Bart., Edinburgh.
Miss Monteith, Edinburgh.
Miss M. Robertson, Edinburgh.
Rev. Robert Elder, D.D., Edinburgh.
Miss F. Orr, Edinburgh.
J. N. P. Urquhart, Esq., Edinburgh.
Mrs. Roget, Edinburgh.
Mrs. Robt. Rhenius, Edinburgh.
Rev. W. T. Johnston, Edinburgh.
J. B. Bishop, Esq., Edinburgh.
Dr. Nicol, R.N., Edinburgh.
Mrs. Forbes, Edinburgh.
Mrs. Murray, Edinburgh.
Mrs. Davidson, Edinburgh.
Miss Isabella Cowan, Edinburgh.
Mrs. Shairpe, Edinburgh.
Miss Meldrum, St. Andrews.
Mrs. Cousin, Edinburgh.
Mrs. Hogg, Edinburgh.
Major S. D. N. Grinsell, Edinburgh.
Rev. J. Moir Porteous, D.D., Edinburgh.
Rev. R. B. Blyth, Edinburgh.
Miss J. Davidson, Edinburgh.
Alex. Stephen, Esq., Glasgow.
Mrs. Stephen, Glasgow.
Mrs. Cuthbert, Glasgow.
W. Forrest Salmon, Esq., Glasgow.
Mrs. Crichton, Glasgow.
Hugh Brown, Esq., Glasgow.
Miss Fairley, Glasgow.
J. R. Macfie, Esq., Glasgow.
John Pirrie, Esq., Glasgow.
Rev. A. Orrock Johnston, Glasgow.
Rev. Buchanan Blake, Glasgow.
Mrs. Buchanan Blake, Glasgow.
Jonathan Thomson, Esq., Glasgow.
Mr. George Porteous, Hawick.
Mrs. Noble, Hawick.

DEPUTATION WORK.

General Field reported on his visit to Manchester and meetings held there; he also read letter from Mr. Arnold, absent on deputation work in Scotland, reporting meetings held at Edinburgh and Glasgow.

RELIGIOUS LIBERTY.

The Secretary submitted copy of the reply of the Swiss Branch to the communication from the High Procureur of the Holy Synod of the Greek Church, in answer to the memorial to the Czar in behalf of suffering Lutherans in the Baltic provinces of Russia.

Letter was read from the Rev. Dr. Dwight, of Constantinople, reporting the release of the Armenian Protestant merchant Nicolaki Effendi, and his return to his home at Alacham.

A communication from the Rev. Dr. Strong, General Secretary of the United States Branch, dated January 16, on the subject of Protestant Missions in Corea, was read.

ROMAN BRANCH.

A letter was read from the Rev. Dr. Teofilo Gay, Vice-President of the Roman Branch. The Council heard, with much gratification, of the growth of the Evangelical Alliance principles and that the Committee at Rome were about to engage in active evangelistic work.

QUARTERLY CONFERENCE.

The Secretary submitted circular invitation to the next quarterly meeting for United Prayer and Conference, to be held on Friday, the 1st proximo, which was approved.

SECRETARIAL DEPUTATION WORK.

General Field, C.B, reported that he had visited Manchester on Jan. 15 to 19, for the purpose of giving addresses at meetings which had been kindly arranged for him. On the evening of the 16th, at Grove House, Bowdon, Mr. and Mrs. J. C. Stuart gave a drawing-room meeting for the Evangelical Alliance, which was well attended; but very few of the company knew anything about the Society. General Field, therefore, after reading out the basis, and explaining the principles, aims, and objects of the Evangelical Alliance, gave a rapid sketch of the operations carried on both at home and abroad, especially enlarging upon the Universal Week of Prayer, International Conferences, and upon the efforts made in behalf of religious liberty. Much sympathy was called forth by

the account of recent cases of persecution in Austria, Turkey, and Spain; and of the deliverances which resulted from the intervention of the Alliance. At the close of the address a vote of thanks was given to the deputation, and some friends came forward and expressed their desire to become members and subscribers.

On the 16th, at 3 P.M., in the Young Men's Christian Association Rooms, an address was given on the same subject to a small company; and on the 17th, at Fallowfield, at the residence of Miss Lees, a drawing-room meeting was held, and the Vicar (Rev. J. D. Libbey) presided. The Chairman, in his introductory address, expressed warmly his great interest in the Evangelical Alliance, of which he had been a member for some years, and he strongly recommended his hearers to join its ranks. General Field interested all present by explaining the great utility of the Alliance, not only by its inculcating and enforcing brotherly love and union among all the true followers of Christ, but by its initiating Christian enterprises, and by its witnessing faithfully for God and His truth; the intimate relation of the Alliance, also, to the progress of missionary work, and its influence for good in drawing the hearts of native Christians to each other, was shown; and several cases of persecution for conscience sake, and of the deliverances effected by the Alliance, were narrated.

A public meeting was convened, at 3 P.M., on the 18th, in the City Mission Rooms, and John Thomson, Esq., presided. There was a large audience, and many of the City missionaries were present and took a lively interest in the proceedings. A comprehensive view of the work of the Evangelical Alliance from its formation in 1846 was given, and some of the practical results attained were dwelt upon, such as the increase of union and brotherly love; the International Conferences; the world-wide observance of the Week of Prayer; the spread of Sunday-schools, and the better observance of the Lord's-day on the Continent, etc. An account was also given of recent efforts in behalf of persecuted Christians in Bohemia, Hungary, Turkey, Syria, and the Baltic provinces of Russia. The address was received with warm expressions of interest; a vote of thanks passed to the deputation; and many at the close of the meeting gave their names to be enrolled as members of the Evangelical Alliance.

On the evening of the same day, by the kindness of the Rev. Prebendary and Mrs. Macdonald, a large gathering of friends took place at Kersal Rectory. In opening the meeting, Prebendary Macdonald spoke of his own warm adhesion to the principles of the Evangelical Alliance and of the objects which it pursued. He had joined it some years ago, and was a member of the Executive Council. The Alliance had been established more than forty years, and during that period, while promoting brotherly love among all who loved the Lord Jesus Christ, it had stood forth nobly in defence of the fundamental truths of the Gospel. He then introduced General Field, who gave an exhaustive address, explaining the usefulness of the Evangelical Alliance both at home and in foreign countries. He pointed out that it was the largest organised association of Christians existing joined together in the love of Christ and in one mind and judgment in respect to fundamental truth as set forth in the Basis. One great object of the Evangelical Alliance had always been to counteract infidelity, Popery, and the desecration of the Lord's-day. The Christian Evidence Society had been organised by the Alliance to work in this direction; and lately a valuable address, by the Rev. Dr. Wylie, on "the Papacy; its present position, policy, and prospects," had been published and widely distributed. Twenty thousand ministers had been supplied each with a copy. The great influence of the Evangelical Alliance was also always exerted in behalf of religious liberty. A deep impression was made by the address, and many came forward to give their names for membership.

Mr. Arnold has, during the past month, paid a deputation visit to Edinburgh, Glasgow, and a few others places in Scotland; and he reported to the Council meetings held as follows:—

On Tuesday, February 5, Mr. E. O. Crichton, R.N., the acting Hon. Secretary of the Edinburgh Branch, invited the members of the committee in that city, with a few other friends, to meet Mr. Arnold, who was his guest during his stay in Edinburgh. Mr. Crichton, on behalf of himself and Mrs. Crichton, welcomed those who had gathered together, and also the Secretary, who had again come amongst them to give information regarding the recent operations of the Alliance. There was no formal address, but Mr. Arnold had the opportunity of speaking

freely upon several matters of special interest at the present time to members of the Evangelical Alliance. The interest awakened, not only in regard to the observance of the Week of Prayer in Edinburgh, but also with reference to the world-wide operations of the Alliance, was evidenced at this meeting, and similar gatherings on the following days.

On Wednesday, February 6, Mr. and Mrs. William Nairn held a drawing-room at their residence in Abercromby Place. Some seventy or eighty ladies and gentlemen were present, who were cordially welcomed in the name of the host and hostess by the Rev. Dr. Andrew Thomson, who presided. It was gratifying to find that one of the "fathers" and founders of the Evangelical Alliance was able again to show his warm sympathy with the work of the Society. Dr. Thomson's addre-s touched lightly upon the principles of the Alliance and also upon its world-wide work, which now finds such general acceptance. Mr. Arnold followed with details respecting the operations of the Alliance, which had been but briefly indicated by the Chairman; and the interest evoked was manifested by the number of friends who gave their names, at the close of the meeting, for enrolment as members of the Alliance.

A largely-attended drawing-room meeting was held on Thursday, February 7, at the residence of Mr. Ainslie, in Moray Place. This is the fourth occasion on which he and his daughter—Mrs. Swinton—had kindly rendered a similar service. Nearly 200 ladies and gentlemen were present, and Sir Wm. Muir, K.C.S.I., LL.D. (Principal of the Edinburgh University, and President of the Edinburgh Branch), presided. After a passage of Scripture had been read and prayer offered, Sir Wm. Muir spoke briefly of his interest in the Alliance. As Vice-President of the British organisation, his expressions of confidence in "the noble stand taken by the Alliance, not only in defence of the truth, but also on behalf of persecuted and oppressed Christians in all parts of the world" were very acceptable. Mr. Arnold's address dealt principally with the most recent work of the Alliance, as a large proportion of those present were already members, and had been at former meetings. The particulars given regarding the ever-widening observance of the Week of Prayer throughout the world, and especially the deta ls of cases of religious persecution now occupying the earnest attention of the Council of the Alliance, awakened much sympathy. General Nepean Smith, and other friends present, gave expression to the increased interest evoked that day, and a suggestion that more frequent meetings should be held in Edinburgh was warmly adopted. It was subsequently decided that periodical gatherings of a social character should be convened, at which information might be supplied regarding the current operations of the Society.

On Friday, Feb. 8, Miss Douglas, who had kindly rendered a similar service on a former occasion, convened a drawing-room meeting at her residence in St. Margaret's Road. The Rev. J. McGregor, D.D., of St. Cuthbert's Parish Church, presided, and expressed the pleasure it gave him to be present on the occasion. Mr. Arnold's address was heard with many expressions of interest and sympathy, and at the close the names of many new members were received.

During Mr. Arnold's stay in Edinburgh he conducted the Noon Prayer Meeting, held at the Moncrieff Hall, on Thursday, Feb. 7, and spoke upon the power of united prayer. It was not thought desirable to convene a public meeting in connexion with the Secretary's visit, but it will be seen that a large number of Christian people were gathered together at the drawing-rooms; and the interest awakened seems to have been greater than on the occasion of any former visit.

On Monday, February 11, Mr. Arnold proceeded to Glasgow, and on the afternoon of that day a drawing-room was held at the residence of Mr. and Mrs. Alexander Stephen, of Park Terrace. There was a large gathering, and Mr. Stephen having expressed, on behalf of himself and his wife, their pleasure at receiving so many guests, added that, while he was much interested in the object of the Evangelical Alliance, he was anxious to know more regarding its operations. He was, therefore, glad to afford the Secretary an opportunity of giving information on the subject. Mr. Arnold's address, touching upon the principles of the Alliance, but referring more particularly to its efforts in promoting Christian union, and also religious liberty, was received with many expressions of sympathy. The Revs. Dr. Marshall Lang, Principal Douglas, and Dr. Boyd, each said a few words, expressing their gratification at again having the opportunity of hearing Mr. Arnold describe the work of the Alliance, and they all testified to their increased

interest in it. The recent operations seemed to them to be as important as any that had preceded. At the close of the meeting several of those present gave their names for enrolment as members of the Alliance.

Mr. and Mrs. Honeyman kindly convened a drawing-room meeting at their residence in Hamilton Drive, on Wednesday, February 13. Mr. Honeyman, in welcoming the friends who had gathered together, expressed his continued interest in the Alliance, and then called upon Mr. Arnold to give them some account of its recent work, at the close of which the Rev. F. H. Robarts and others expressed their hearty sympathy with the Evangelical Alliance, which had done so much to show the power of Christian union throughout the world. Several of those present, who were not already members of the Alliance, expressed their desire to be enrolled.

In the evening of the same day a united meeting was held in the Claremont United Presbyterian Church — the Rev. William Boyd, LL.D., presiding—when Mr. Arnold had an opportunity of giving an address on the recent work of the Alliance. The Secretary's visit to Glasgow on this occasion was not well timed, as there were many meetings of a very special character being held during this week, and he was urged to visit the city again later in the year.

Mr. Arnold next visited Hawick and Melrose. On the afternoon of Thursday, February 14, a drawing-room meeting was held at the residence of Mr. D. Pringle, at Hawick, when a goodly number of ladies and gentlemen assembled. Mr. Pringle gave expression to his cordial sympathy with the Alliance in its various operations, which he still followed with the greatest interest; and he was glad to have again the pleasure of welcoming the Secretary, who would, he knew, supply information regarding the recent work of the Alliance, which would stimulate to increased interest. Mr. Arnold's address followed, and was received with many expressions of cordial sympathy.

THE WEEK OF PRAYER IN FOREIGN LANDS.

THE following are among the reports already to hand :—

VIENNA.—During the Week of Prayer in Vienna, evening after evening, we have had well-attended meetings. The Spirit of the Lord touched hearts and prayers, and the addresses were fervent and earnest. It was a time of great blessing, and it was felt that not mere habit had brought so many Christians together, but the earnest desire to gather as one family round the throne of our heavenly Father. Another country congregation joined the meetings for the first time.

SIVAS (TURKEY).—I am very glad to report that our observance of the Week of Prayer in this city has this year been signally blessed. In other years the attendance has been large, though the interest has only been transient. But this year the interest was so marked that we continued the meetings with profit for a second week, and we are now rejoicing in the quickening of the faithful few who have laboured with us, and the change of purpose and life in many who heretofore have been indifferent to the appeals of the truth. The movement has not been as widespread as we could have wished, but it has been genuine, and with courage we begin the work of the new year.

ITALY.—An account of the Week of Prayer observance in Rome will be found under the heading "Roman Branch of the Alliance."

NAPLES.—The first fruits of the Alliance recently formed in this city, showed itself markedly in the observance of the Week of Prayer. It was decided that each denomination should hold, during the week, its special meeting. On such occasions, the attendance was very large indeed, the places were crowded, and, at all of them, ministers and hearers of all denominations met together in fraternal fellowship. All were built up in their most holy faith, and were filled with joy and gratitude.—(From *Civiltà Evangelica*.)

RUSSIA.—Our correspondent at St. Petersburg writes: The meetings were only small, but they were times of refreshing to all who attended. Whether the gatherings be large or small, still there is that gracious, cheering promise, "where two or three are gathered together in my name, there am I in the midst of them." That promise never fails. Long years ago, when a mere youth, I heard a speaker say, that when he had a smaller company than usual to speak to, he always tried to do better for them, "for"

said he, "it is probable that they have put themselves to greater difficulties than usual to come, and I ought not to punish them because others have not come, but try and do well for them because they have faced difficulties in order to come." How little we know the influence of our words! There was one among the few who listened to that speaker that night, whose whole life has been influenced by the above sentence! I never heard that speaker before, nor have we met him since, but how often in this dark land have I been helped when otherwise I might have been disheartened, had it not been for his words. This was the way a fellow man acted: did his best when the company was smallest. There is profound wisdom manifested therein. But, is it not the way our Divine Master always acts? Is He not just as ready to come to the few as to the many? Nay, if we try to recall our experience, does He not seem sometimes especially to manifest His gracious presence where a few have encountered difficulty in order to meet with Him and pray to Him?

BULGARIA.—Our correspondent writes: Your circular of subjects for the Week of Prayer were duly received. Many thanks for them. They were printed in Bulgaria at our School Press, and have been widely circulated. We have held meetings each day, and, I think, with profit to many, though there has been no special indication of deep feeling. Our local congregation is not large, but those of our two schools, who have remained through the vacation have made up the gatherings to about 100. The holidays coming this week by O.S., and the desire of our people and of ourselves to use the freedom given in these days to call anywhere among the old church people, breaks in somewhat upon the meetings; yet it has been good to attend them. Our topic for next Wednesday's Weekly Prayer Meeting, is: "What is it to be a Christian' and am I a Christian?" I know that you and many others pray for us. God is blessing our work; yet we much need the abundant outpouring of the Holy Spirit.

PHILIPPOPOLIS.—Another correspondent says: Allow me to thank you for the programmes for the Week of Prayer you kindly forwarded to me some time ago. We circulate these you send, and we also publish in Bulgarian the subjects for daily prayer I am glad to inform you that, in the field occupied by the American Board in Bulgaria and Macedonia, the Week of Prayer has been observed in about twenty-five centres. These meetings are always a means of quickening to those who attend them, and, in some places in our mission, they have been especially interesting this year.

CHRISTIANIA.—Pastor Storjohann writes: "The annual Week of Prayer has been kept in Sweden as usual, and there have been a great many meetings, especially in Christiania. The invitation of the Evangelical Alliance was distributed in large numbers (some 10,000 copies). I have seen, in the course of many years, much blessing attending these united gatherings. At a large meeting of more than 900 Deputies, held in December, I seized the opportunity to strongly recommend this annual Week of Prayer."

FINLAND.—The Right Rev. Bishop Alopæus writes: "I have the honour to state that in my diocese meetings, during the Week of United and Universal prayer, at the beginning of this year, were held in the cities of Helsingfors and Bonga, and were very numerously attended."

MALTA.—Meetings were held in the lecture-room, 205 Strada Forni, Valletta, daily during the week following the first Sunday in January. The two Presbyterian, and the two Wesleyan Ministers, and some military officers conducted the meetings. The wet weather, and the absence from our harbours of most of the larger ships of the fleet, greatly interfered with the attendance, which, however, was larger on the finer days, and was generally better than might have been expected under the circumstances. The meetings were profitable. The hour fixed for the meeting, while it suited many, was inconvenient for soldiers and sailors. Some very successful evening union meetings, therefore, were held specially for them after the return of the fleet.

BANGALORE (SOUTH INDIA).—A correspondent writes: "I am glad to inform you that we were able to observe the Week of United Prayer in Bangalore in harmony with the arrangements notified in the Evangelical Alliance circular. The meetings were held in different places of worship, presided over by ministers of various denominations. The attendance at all these gatherings was very good, and we felt assured that our common Master was in our midst. At the same times the brethren of our native churches met together. The ser-

vices were conducted in Kanarese and Tamil on alternate evenings, and the subjects for prayer and praise were the same as our own. We thank you for the help you have rendered in thus promoting our union at the Throne of Grace with so many of our brethren, unknown in the flesh."

BOMBAY.—There were daily meetings of united prayer, and the attendance of Christians of different denominations was a good augury of the interest and belief of the Church of God in Bombay in the power of prayer. On Monday the meeting was held at the M.E. Church in Grant Street, the Rev. H. C. Stuntz, the pastor, presiding; on Tuesday, at the Free Church of Scotland, on the Esplanade, the Rev. John Forgan in the chair; on Wednesday evening at Girgaum Church; on Thursday at St. Andrew's; on Friday at the Young Men's Christian Association Rooms, Fort; and on Saturday in the Baptist Church, Bellasis Road. The programme of subjects, as issued by the Evangelical Alliance, was followed at all the gatherings.

RAJPUTANA (INDIA).—In Ajmere there has been a Week of United Prayer, according to the request of the Evangelical Alliance. The meetings were arranged by the Rev. James Gray. The first was held in the native church on the Sabbath evening, January 6. At 5 P.M. forty of the native Christians met together, and the Rev. James Gray addressed them in Hindustani. The meeting was a profitable one, and the watch-word taken for the year was: "My help cometh from the Lord." On Monday, at the same hour, thirty of the native Christians assembled, and the meeting was an open one. The prayers were full of power. The English-speaking friends met on Tuesday evening to pray specially for an outpouring of the Holy Spirit. The need was sorely felt of a revival to awaken Christians to a sense of their responsibility in this heathen land, where souls are perishing on every side. The meeting on Wednesday, January 9, was conducted in Hindustani, and there was a fair attendance. On Thursday the meeting was principally for women. It was arranged for at the Zenana House, as being more central for the majority of the native Christian women. It was well attended, and very profitable to those present. Both missionaries and native brethren engaged in prayer. On Friday, the meeting was in the Hindustani Church, and several of those themselves rescued from heathenism prayed very feelingly for the salvation of their countrymen who were still in spiritual darkness. The attendance was good. On Saturday evening there was a prayer-meeting conducted in Hindustani for a special outpouring of the Holy Spirit, on the Sabbath evening there was one in Hindustani, and immediately after another in English.

IRISH BRANCH.

THE Week of Prayer was well observed in Dublin. The opening meeting was held on Sunday afternoon, January 6, in the Christian Union Buildings. There was a large attendance. Henry Brown, Esq., presided; and an earnest and appropriate address was delivered by the Rev. J. S. Fletcher, D.D. Meetings were held each day during the week in the same place, at noon and at 3.30 P.M., with the exception of Saturday, when only one meeting was held. The attendance was not so large as on some former occasions. Earnest prayers were offered up for the various objects suggested by the Alliance. A profitable week was brought to a close on Sunday, January 13, when R P. Froste, Esq., presided at a meeting held in the afternoon. An impressive address was delivered by the Rev. Charles Inwood There was a large attendance.

DROGHEDA.—United meetings were held each evening of the Week of Prayer in the Magdalen Hall. The attendance was large throughout.

DUNDALK.—In accordance with the invitation of the Evangelical Alliance the Week of Prayer was observed in Dundalk. Each evening members of the three Protestant denominations of Dundalk—Episcopalian, Methodist and Presbyterian—met in the Market House in goodly numbers. The various subjects suggested were taken up at each meeting and earnest prayers were offered during the service.

BRAY.—The Week of Prayer was observed here. Meetings were held in the Friends' Meeting House on Monday evening, in the Methodist Church on Tuesday and Wednesday, and in the Presbyterian Church on Thursday and Friday. There was a Drawing-room meeting at the residence of Mr. J. R. Fowler on Saturday afternoon. The meetings were well attended, and earnest prayers were offered up.

DAY OF SPECIAL AND UNITED PRAYER FOR IRELAND,

MONDAY, MARCH 18, 1889.

THE Council of the Irish Branch of the Evangelical Alliance have issued the following invitation for the observance of Monday, March 18 next, as a day of united and special prayer for Ireland:—

To the Christian People of these and other Lands.

Dear Brethren,—For a number of years the 17th day of March (St. Patrick's Day) has been observed as a day of special and united prayer for Ireland. As it falls this year upon Sunday it has been decided that, in addition to the services which may be held on that day, the following day, Monday 18th, be also set apart for prayer.

It has been deeply gratifying and encouraging to the Christian people of Ireland to know that their troubled and distressed country has been the subject of so many prayers. In obedience to our Lord's injunction, "that men ought always to pray, and not to faint," we have during these years been lifting up earnest supplication at the Throne of Grace that deliverance may graciously be vouchsafed from the manifold and great evils which still afflict us. In the drawing together of Christian hearts, in the deepening sense of dependence upon God before the manifest failure of human effort to give rest and peace, in the stimulus it has given to renewed efforts in behalf of those lying in darkness and the shadow of death, have we not had already an earnest in our own hearts of the blessing to come?

The Council regard with the deepest thankfulness to God the tokens of life and earnestness that are visible in all the churches, and in connexion with those efforts which Christian men and women are unitedly making in behalf of the perishing. Renewed energy has been put forth for the circulation of the Holy Scriptures and a healthy Christian literature. Mission Services on a large scale have done much to extend the Kingdom of Jesus Christ, and at the same time the claims of Foreign Missions are being responded to with increasing zeal and liberality. Nor are we without reason to hope that the social and political troubles which have so long disturbed the peace of the country are subsiding.

At the same time, we cannot close our eyes to the fact that the great and bitter need of our country has been scarcely touched. The deep gulf between classes and parties still remains. The great mass of our people still reject that precious Gospel which alone can bring true rest to the heart, and peace and prosperity to the land. Intemperance is still doing its ruinous work, and Sabbath desecration is continuing its demoralising and God-dishonouring influence.

Under these circumstances what need there is for continuing instant in prayer! We hope, therefore, that the forthcoming Day of Prayer for Ireland will find us again united in earnest supplication that it may please God to put forth His almighty power, and, for the sake of Jesus Christ His Son, interpose in behalf of those for whom He shed His precious blood, that He may restore peace and concord to His Church, that He may break down the barriers of prejudice and superstition, and cause the evangelical doctrines which St. Patrick so faithfully preached to be universally embraced in our land.

The Council would earnestly suggest that ministers of the Gospel draw the attention of their people to the subject on St. Patrick's Day, that united meetings be held on the 18th, wherever two or three can meet together, and that Christians generally, in their homes and elsewhere, will remember this country in prayer at the Throne of Grace both on the 17th and 18th of March.

(Signed on behalf of the Council of the Irish Branch.)

ROMAN BRANCH.

THE Vice-President of the Roman Branch sends us the following communication:—

The Evangelical Alliance has been mentioned in these last days by almost all the Roman daily papers in connexion with a great meeting which it called last week, and which, thank God, was quite a success. Let me tell you, in a few words, what it has been doing here of late. First of all, at the close of last year the Roman Branch of the Alliance had elected its committee and officers for 1889 as follows: the Rev. Henry Piggott, Chairman; the Rev. Teofilo Gay, D.D., Vice-President; the Rev. Antonio Tron, Secretary. Then it has held the general prayer-meetings according to the invitation of the London Council, from the 7th to the 12th of January: Monday, 7th,

in the Wesleyan Church, Chairman, the Rev. Paschette (Baptist); Tuesday, the 8th, in the Baptist Church, Chairman, the Rev. M. Prochet, D.D. (Waldensian); Wednesday, the 9th, in the Waldensian Church, Chairman, the Rev. T. Gay, D.D. (Methodist-Episcopal); Thursday, the 10th, in the General Baptist Church, Chairman, the Rev. G. Zocco (Wesleyan); Friday, the 11th in the "Apostolic" Church, Chairman, Signor Tummolo (General Baptist); Saturday, the 12th, in the Methodist-Episcopal Church, Chairman, the Rev. H. Piggott (Wesleyan). All the meetings were very numerous and unusually edifying.

The Wednesday night meeting was deeply saddened by the intelligence which the Chairman gave to the audience of the sudden death of the Rev. Alessandro Gavazzi. Prayers were offered to God on behalf of the Free Church and of all the evangelical churches of Italy, for whom that death is a very severe loss. On Friday afternoon a funeral service was held in the palace of the Free Church, and then the corpse was accompanied to "S. Lorenzo outside the walls." On Saturday morning many friends attended its cremation there, which took place according to the deceased's express will, and was a very solemn and impressing ceremony. Most of the Roman papers published long articles in praise of the great part that Gavazzi has taken in the political resurrection of Italy, especially in union with Garibaldi. On Friday last, February 1, a great meeting was called by the Roman Committee of the Alliance, in commemoration of Gavazzi, in the Wesleyan Church just opposite the palace of the "Cardinal Vicario." An immense crowd filled up the spacious church, and showed, by loud applause, their enthusiastic approval of the three speeches which were delivered and lasted for two full hours. The Rev. H. Piggott presided and opened the meeting with a few words. After Luther's hymn had been sung, then Mr. Wall offered prayer, and the addresses began. The three speakers had been appointed by the Committee, and were the Rev. Lodovico Conti, who told of Gavazzi as a patriot; the Rev. Matteo Prochet, D.D., who told of Gavazzi as a great adversary of Popery; and the Rev. Teofilo Gay, D.D., who told of Gavazzi as an evangelical preacher. May the population of Rome, who so often admired Gavazzi's eloquence, receive the Gospel he preached, and may the Lord give to Italy now another Gavazzi; nay, a Luther to lead her to a blessed Evangelical Reformation!

RELIGIOUS LIBERTY IN TURKEY.

We have received the following letter from our Constantinople correspondent conveying the gratifying intelligence of the release of the Armenian Protestant merchant whose case had been brought before the Turkish Government, as well as the British Foreign Office:—

"Constantinople, Jan. 28, 1889.

"I am happy to be able to report that the case of Nicolaki Effendi, of Alacham, appears at last to be settled, and that through the blessing of God upon your efforts. Special mention of the case of this brother was made during the Week of Prayer, both here and at various places along the Black Sea coast. While the prayers were being uttered the Lord gave answer. . . . The Governor of ——— sent a dispatch to Samsoun, where Nicolaki then was, and in consequence of this order Nicolaki was at once released and permitted to return to his home at Alacham, after an absence of nearly five months. It is true that the Governor, like the Sanhedrim in the case of the Apostles, first commanded Nicolaki Effendi not to speak in the Name of Jesus; but I do not apprehend further trouble at present. The great thing gained is the release of our brother in a way that leaves all the people convinced that he must have paid several hundred pounds bribe. They cannot imagine any other force potent enough to have secured his release. We are all in great joy, and are very much obliged to your Council for all its efforts to attract the attention of the British Government to the case."

RELIGIOUS LIBERTY IN RUSSIA.

The Swiss Branch of the Evangelical Alliance has sent the following reply to the chief of the Holy Synod of the Greek Church at St. Petersburg, whose communication on the subject of religious liberty in Russia appeared in *Evangelical Christendom* last June:

Neuchâtel and Geneva,
Jan. 18, 1889.

To his Excellency Monsieur C. Pobedonostzeff, *High Procureur of the Holy Synod at St. Petersburg.*

Monsieur le Procureur en Chef,—

The International Committee of the Evangelical Alliance, which met at Berlin in September last, has received and considered the communication which your Excellency has addressed to Mons. Ed. Naville, then President of the Swiss Branch of the Alliance, in reply to the petition presented to his Majesty the Emperor of Russia at Copenhagen, in favour of those persons who, following the dictates of their conscience, have seceded, or desire to do so, from the National Church. The Swiss Committee has been charged to notify its reception.

This matter, Mons. le Procureur, is a delicate one, for the point of view from which you look at it is not, and never can be, that of the Evangelical Alliance. An International Association of a strictly religious character, absolutely leaving outside of its deliberations all political questions, the Alliance neither desires it to be, nor ought it to be, indifferent to the sufferings of those who are persecuted for their faith, no matter to what communion they may belong. Such being the case, how can it be possible from such a standpoint, that the theories developed by your Excellency can be accepted by the Alliance? Such [illegible] must, of course, be regarded as of general application, not only in respect to Russia, but in connexion with all the countries of the world. Such theories as your Excellency maintains virtually deny the primordial right of every human being to serve God according to the dictates of his conscience, and your Excellency bases such theories on certain political necessities and expediencies, and on certain philosophical conclusions arrived at from historical study.

It is in vain, Monsieur le Procureur, to assert the power of certain historical rights, and your duty and obligation to use them. They may well be called in question from more than one point of view. The right of imposing a certain form of religion upon the subjects of his Majesty the Czar, under pain and penalty of exile or other punishments, may well be doubted. There is, be well assured, a principle of right which comes before all others, and which transcends all others; a principle which no government can touch, or with which it can interfere, without violating the grand law of *justice;* a principle and a right which God has accorded to all His creatures, namely, to seek freely and unmolested for the truth, and, when found, to accept it honourably and heartily, each seeking it for its own sake, and each individual for himself, without human influence interfering, no matter what the nature of such an influence or authority may be. In view of this unwritten law, a law which is not a privilege that can be granted or revoked at pleasure, or according to circumstances, but which is a divine gift of God as much as is life itself, force, brute force alone, can be the engine employed against it. And it is against the employment of this force, no matter where it is found, or on what pretext it is founded, that the Evangelical Alliance has protested in the past, and still protests. Now, this right to believe, Monsieur le Procureur en Chef, has an inseparable corollary, namely, the right freely to profess that faith in which a man believes. Has not the Apostle Paul said: "I have believed, therefore have I spoken" (2 Cor. iv. 13); "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (Rom. x. 10). Has not one greater than he—our Lord and Saviour Jesus Christ—even suffered on the cross in defence of this law? And since his day have not those whom both you and we regard as witnesses for the truth, and who have been canonised as saints by your church, have not they, we ask, claimed this right at the very peril of their lives?

If we have correctly understood your meaning, Monsieur le Procureur, it is this twofold right, that of choosing his faith freely, and professing it unfettered, that you deny to the consciences of your fellow countrymen. By so doing you set up the dogma, "Might before right." Make no mistake. There is no denying it; and, moreover, you prove that political interests are to be placed before the rights of religion. No other conclusion can be arrived at, since you declare that henceforth anyone dissenting from the orthodox faith shall do so at the risk of pains and penalties. In protesting once more, Monsieur le Procureur, against the employment of force in questions of conscience, we not only are concerned, as we have stated in our petition to his Majesty, about the Lutherans in the Baltic provinces, but also about the thousands of true and sincere be-

lievers throughout the vast Russian empire, whose cries and tears are ascending up to the throne of God. It is on behalf of all these brethren in the faith, for it is only about such that the Alliance takes any action; it is in th. r name, or rather, we say, in the name of eternal justice, and the imperishable rights of conscience, that we venture to appeal anew to the imperial prerogative; and we shall at the same time, Monsieur le Procureur, present our petitions at the throne of that Supreme Ruler who reigns over all the kingdoms of the world, and who is King of Kings and Lord of Lords.

It is with regret, we assure your Excellency, that the Evangelical Alliance feels itself compelled once more to make public the fact that a great gulf exists between it and the theories and the practices endorsed by yourself in the matter of liberty of worship. Bearing good will to all, the Alliance must ever pray to Almighty God that His richest blessings may rest on his Majesty the Emperor, but at the same time it is bound to remember that "righteousness exalteth a nation," and believes, to use the words of the eloquent writer of Geneva (whom you quote), "The free and unfettered preaching of the Word of Life can alone arrest in its march the destructive doctrine of Nihilism."

Trusted Councillor of an august Prince, we pray you to give heed to the lessons which history teaches. Go back to the grand source of all teaching—the Holy Scriptures—which are regarded by you, as well as ourselves, as the veritable Word of God; and perhaps then our presuming to address you may, after all, appear to be legitimate, our protestations permissible, and our plea for right and justice worthy of a fresh examination and consideration.

Receive, Monsieur le Procureur en Chef, the expression of our high esteem and respect.

On behalf of the Central Committee—
F. de Perregaux, President.
W. Petavel, Pasteur, Vice-President.
G. Godet, Professor, Secretary.

On behalf of the Committee of Geneva—
J. H. Ed. Naville, President.
Louis Ruffet, Professor, 1st Vice-President.
Comte de St. George, 2nd Vice-President.
Eug. Mittendorff, Pasteur, Secretary.

CONTRIBUTIONS RECEIVED FROM JANUARY 17 TO FEBRUARY 16, 1889.

	£	s.	d.
J. Cooke-Hurle, Esq., and Mrs.	0	10	0
N. Bridges, Esq., and Mrs.	0	10	0
Rev. G. H Kirwood	1	1	0
Miss Walker	1	0	0
Mrs. Culling Hanbury	5	5	0
Mrs. Arthur Paul	0	10	0
Dr. Ebenezer Davies	0	10	0
J. A. France, Esq.	1	1	0
Collection at Drawing-room Meeting at Bowdon, per Mr. and Mrs. James Stuart	5	3	0
A. Mackillop, Esq.	1	1	0
Charles Macdonald, Esq.	1	1	0
Alfred Simpson, Esq.	1	0	0
Collection at Drawing-room Meeting at Fallowfield, per Miss Lees	0	14	0
Mrs. W. H. Willcocks	0	10	6
Miss Lees	0	10	0
Miss Hayley	0	10	0
Mrs Sacre	0	10	0
Collection at Drawing-room Meeting at Kersal, per Rev. Preb. Macdonald	0	5	0
Mrs. Henry Higgins	0	10	0
Mrs. Bouthower	0	10	0
T. Waterhouse, Esq., jun.	0	10	0
Collection at Public Meeting at Manchester, per General Field	0	19	2
Dr Rawlings	0	10	6
Henry Thompson, Esq.	1	1	0
Miss King	1	1	0
Rev. J. H. French	1	1	0
John Watson, Esq.	1	1	0
Edward Millard, Esq.	0	10	6
H. Ingram, Esq.	1	1	0
W. Bickford-Smith, Esq., M.P.	1	1	0
Colonel Bell, R.E.	1	1	0
Miss Collins	0	10	6
H. Gibson, Esq.	2	2	0
Miss Macnicoll	0	10	0
The Misses Betney	0	10	0
Miss Berney (don.)	0	10	0
Eastbourne Subscriptions, per Dr. Robinson	4	3	6
Rev. Charles Wilson (3 years)	1	0	0
Mrs. Gurney	1	1	0
Miss. Berney (2nd don.)	0	12	6
Thomas Allen, Esq. (don.)	1	0	0
Mrs. Chadwick	1	0	0
Duncan Forbes, Esq.	1	1	0
Rev. Bishop Sugden	0	10	6
Miss Charlesworth	0	10	6
G. B. Hunter, Esq.	1	1	0
W. A. Campbell, Esq.	1	1	0
J. Taylor, Esq.	1	1	0
Mrs. Eltringham	1	1	0
Rev. R. Leitch	0	10	0
W. M. Jones, Esq.	0	10	0
G. Werkman, Esq.	1	1	0
David Stewart, Esq.	1	1	0
Mrs. Chalk	2	2	0
Rev. G. Blasset	0	10	6
South London Branch (additional), per John Benham, Esq.	2	2	0
James Brook, Esq. (don.)	10	0	0
Major Liebenrood	1	0	0
Rev. Sim Hirst	0	10	6
Messrs. R. & P. F. Whyte	1	1	0
Lieut.-Colonel Bentinck	1	0	0
General Aylmer	1	0	0
Hon. and Rev. E. V. Bligh	1	1	0
Mr. C. Fulton	0	10	0
T. Waterhouse, Esq.	1	1	0
Thos. Edwards, Esq.	0	10	6
Mrs. N. E. Browne	1	0	0
Rev. F. H. Spencer	0	10	6
Cambridge Subscriptions, per W. Harold Doggett, Esq.	7	0	0
Mrs. Nurse	0	10	0
F. St. L. Pratt, Esq.	1	1	0
Mrs Pratt	0	10	6
Weston-super-Mare Subscriptions, per Dr. Theobalds	0	12	6
J. J. Tustin, Esq.	2	2	0
Capt. and Mrs. Jas. Hamilton	1	1	0
Miss H. M. Rawson	1	1	0
Jonkheer Klout de Soeterwonde	1	0	0
Miss Appleton	1	0	0
Rev. J. Hudson Taylor	0	10	6
Rev. A. McKenzie	0	10	6
Major-General & Mrs. Ranken	1	1	0
Rev. J. H. Lang	1	1	0
Mrs. Bell	1	1	0
Mrs. E. E. Wyld	1	1	0
Rev. A. G. Brown	1	1	0
Sums under 10s.	7	11	3
MISSIONARIES CHRISTENDOM FUND.			
Mrs. Chalk	0	2	6
WEEK OF PRAYER FUND.			
Mrs. Faulconer	3	0	0
Miss Steedman	3	0	0
Howard Lloyd, Esq.	1	1	0
Balance, Collections at U.P. Meetings:—			
Montrose	0	7	0
Haltwhistle	0	4	2
Ilfracombe	2	19	0
Milton-next-Gravesend	1	1	0
Upper Norwood	1	8	6
Ventnor	1	0	0
San Remo	1	0	0
Eastbourne	2	6	2
Aldershot	0	14	6
Bridlington	1	2	2
Weston-super-Mare	1	5	4
Liskeard	0	4	6
SALLE EVANGELIQUE FUND.			
R. C. L. Bevan, Esq.	50	0	0
Mrs. Faulconer	3	0	0
Miss Steedman	3	0	0
M. H. Sutton, Esq.	5	0	0
Hon. and Rev. E. V. Bligh	5	0	0
A. H. Heywood, Esq.	3	3	0
Rev. Sholto Douglas	0	10	0
George Williams, Esq.	10	10	0
Rev. Lord Forester	1	0	0
Sir Harry Verney, Bart.	1	1	0
Baron De Ferrières	1	0	0
J. J. Tustin, Esq.	3	3	0
H. J. Atkinson, Esq., M.P.	2	0	0
Lord Kinnaird	2	2	0
Thos. Wheeler, Esq.	2	2	0
John McAllum, Esq.	2	0	0
Donald Matheson, Esq.	1	1	0